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Marburg
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Ordinis
Maximus Lutherus

Lovanij An. M. D. 19. Vndec. Cal. Febr.
Cuthbertus Tunstallus Anglus

Augustini
6 Maij 1542. Maximus Bucerus

Philippus Melanchthon

Ex Lonny scribebat
Stuvmtay

Ex assurd
Cantuariey.

Ex Cantabrigia
Jane
1534.

Vester Hedgatus
Wilhelmus Cantuar.

Vester Hedgatus
Nicolaus Ridleyus

Vester Hedgatus
Hugo Latimerus

LAMBETH
AND
THE VATICAN:
OR ANECDOTES OF THE
CHURCH OF ROME
OF THE
REFORMED CHURCHES
AND OF
SECTS AND SECTARIES.
VOL. I.

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de

LONDON:
JOHN KNIGHT & HENRY LACEY,
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PREFACE.

THE present work is an Ana of Curiosities in Ecclesiastical Literature. No branch of Study more abounds with them, and yet no Editor has taken the pains to assemble them in a popular manner. The result is, a parlour-window book on subjects strictly theological, without the gravity of method, and the abstractions which characterize works adapted to the clerical library.

The object has been to render the English readers more familiar than they have hitherto been, with the prominent facts in Ecclesiastical History and Biography. Works on those subjects are deemed part of the regular course of reading of every young divine, yet as they cannot be me-

thodically studied, much curious matter connected with Theological History escapes the attention which it merits.

At the same time the Curiosities of Ecclesiastical Literature are scattered through a multitude of works, and many of them are only to be found in Manuscripts, or in early printed books, or in works printed in foreign Languages, or in authors now become unfashionable or obsolete. Several years' research among such musty authorities, with constant reference to the same object, has produced the present work. Many folios have often been ransacked for as many articles, and the Editor could not have fulfilled his intentions, but for his free access to the treasures of the Bodleian, the British Museum, and some other Public Libraries in Great Britain.

A long residence on the continent enabled him also, with the same purpose, to glean largely in the Vatican Library, the Ambrosian Library, and the Royal Library at Paris; and he has thus assembled facts not generally known, but which will be found at once curious and interesting.

These circumstances, and the variety of his sources, produced the title of his Book; for it will be found to exhibit at once, the Relics of the Romish, and the various traits of the Reformed, Religion; the the former, interesting by the antiquity, solemnity, and the deep-laid policy of its institutions; the latter merits not less attention, from the energy of character with which its progress has been connected, and by the various displays of polemical combats and effervescences of enthusiasm.

It will doubtless soon be discovered that the author is a member of the Church of England, and a friend to the sobriety and liberality of its institutions. In questions, about which common sense may differ he has endeavoured to avoid becoming a partizan; but he has never flattered the rant and the cant, the weaknesses and the follies, the errors and the vices, the crimes and the abominations, or the cruelty and intolerance of fanatics, enthusiasts, and bigots of any description. Papists, idolaters, Puritans, Saints, Pharisees, Seekers, Jumpers, "light, brisk, and airy," long

bearded Joanna Southcotians, Quakers, and Quakery—all pass, in his magic lantern, before the eye of the reader, and in regard to all, the author has "nothing extenuate nor aught set down in malice."

Every fact in the Annals of Religion, which could gratify the curiosity of the reader, and serve as a beacon to point out the haven where alone we can find rest, or to warn us from the rocks, where destruction is inevitable, has been sedulously comprised in the present work.

It would be unfitting to deny such moral tendency, and unbecoming not to have had one; nevertheless, the chief object of the Book has been to gratify curiosity on subjects of Ecclesiastical History, and in a form which should invite the examination of tens of thousands who from idleness or indifference would neither Lardner nor Mosheim.

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DIVINITY AND DIVINES.

THE CHURCH OF ENGLAND.

IT is frequently asked with a triumphant sneer, by the popish enemies of the Church of England, where was your *religion* before the time of Luther, and where was your *Church* before Henry the Eighth. As if the *religion* of the reformed Church were totally new, and the *Church of England* were indebted for its rights, and independence of the see of Rome, solely to the will of king Henry the Eighth. But from the time that the papal hierarchy first became conspicuous, not for its zealous emulation of the Apostolic virtues, but for its neglect of them, from the time that it was first attempted to set aside the Gospel, to make way for the precepts of men, from the period at which the Christian church was

first profaned with idols of the various saints, and rites were introduced not less absurd than those of paganism—there never was an age in which some pious men did not oppose the tyranny of superstition, and complain of the factitious spiritual darkness, which their utmost efforts were unable to enlighten—it was not till the commencement of the sixteenth century, that the concurrent force of various causes rendered the supporters of Christianity successful against the domineering encroachments of the see of Rome, and enabled them to illumine the world with the light of true religion. Consequently that any opposition to popery was *first* made in the sixteenth century is totally destitute of truth, although it was assuredly at that time, that an attempt at reformation was first enabled to prosper.

We shall enter into a few details, to show that the religion of the reformers was the religion of the primitive Christians, and that the church of England which has always been distinguished for her fearless intrepidity, having produced some of the earliest and most able defenders of Christianity, approaches at the present time more nearly to the state in which the congregations of Christians were left by the apostles, than does any other church whatsoever. From the highly valuable writings of Dr. Buchanan, it appears

that in the essential parts of doctrine, her service and form of government, the church of England bears a close resemblance to that of the Syrians on the coast of Malabar, the Christian church of St. Thomas, as, after the lapse of ages, it still existed in its purity at the arrival of the Portuguese; a church consequently coeval with, and founded, if not, as there is reason to believe, by an apostle of our Lord, at least by some of the primitive disciples, coming from the place where the followers of Christ were first denominated Christians.

In continuation of this subject we now present our readers with the following extract from Mr. Gilly's Narrative of an excursion to the mountains of Piedmont, and researches amongst the Vandois or Waldenses, the Protestant inhabitants of the Cottonian Alps, who still adhere to their ancient faith, and are distinguished for the simplicity of their manners, no less than for that heroic valour, which through so many centuries has enabled them to defend themselves against the cruel persecutions of their enemies. Their number altogether is about twenty thousand, occupying these Alpine valleys on the frontier of France and Savoy; but subject to the latter country, whose sovereign, for more than a century, has assumed the title of king of Sardinia. Mr. Gilly proceeded to Pomaretto,

and visited Mr. Rodolph Peyrani, the Moderator, or Primate of the thirteen pastors of the Waldensian church. "I cannot forget, nor must I omit, (says Mr. G.) to notice the evident satisfaction M. Peyrani felt in explaining how closely the doctrines of the Vaudois church assimulated to those of the church of England. He pointed to the works of Tillotson, Barrow, and Taylor, which still enriched his bookcase, and declared that every time he had read them, he was more and more gratified by the light which these English divines had thrown upon truths, for their adherence to which, his poor brethren had been often obliged to conceal themselves in their mountain fortresses. 'But remember,' said the old man, with conscious and becoming pride: 'remember, that your are indebted to us for your emancipation from papal thraldom. We led the way. We stood in the front rank, and against us the first thunderbolts of Rome were fulminated. The baying of the blood hounds of the Inquisition were heard in our valleys before you knew its name. They hunted down some of our ancestors, and pursued others from glen to glen, and over rock and mountain, till they obliged them to take refuge in foreign countries. A few of these wanderers penetrated as far as Provence and Languedoc, and from them were

derived the Albigenses, or heretics of Albi. The province of Guienne was then in your possession. From an English province, our doctrines found their way into England itself, and your Wickliffe preached nothing more than what had been advanced by the ministers of our valleys, four hundred years before his time. Whence?' continued my aged informant with increased animation, 'came your term Lollards, but from a Waldensian pastor, Walter Lollard, who flourished about the middle of the thirteenth century, and the Walloons of the low countries were nothing more than a sect, whose name is easily found in the corruption of our own: as for ourselves, we have been called heretics and Arians, Manichæans and Cathari; but we are, like yourselves, a church built up in Christ,—a church with the discipline and regular administration of divine service, which constitutes a church. We have adhered to the tenets of the apostolic age, and the Roman Catholics have separated from us. Ours is the apostolical succession, from which the Roman hierarchy has departed, rather than ourselves. We are not only a church by name and outward forms, but a church actually interested by faith in Jesus Christ, the corner stone.' At a later period, that is, in the twelfth century, Waldus had inveighed against the

errors of popery; Wickliffe had followed his example two hundred years afterwards; Huss appeared about ninety years later than he, and in the succeeding age Luther stood forward the invincible champion of Christian truth. Consequently from the earliest period, to the establishment of the reformation, there was an uninterrupted succession of dissentients from the popish creed, though either their own voice was drowned in the angry murmurs of interested opposition, or their lives paid the forfeit of their virtuous temerity.

The very establishment of the Inquisition, the deformed child of St. Dominic, is a proof that the see of Rome was conscious that the Christian world did not acquiesce in the abuses and errors of popery. When at length, in the fullness of time, the power of the Roman hierarchy was broken, and the nations emancipated from that intolerable yoke, enlisted under the spiritual banners of their respective leaders, England did not enslave herself again by adopting the creed of Luther, of Calvin, of Zuingle or Arminius; but choosing from their respective tenets, those which accorded with the sacred Scriptures, laid the durable foundation, and erected the noble edifice of our church on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

THE CHURCH DURING THE REIGN OF GEORGE III.

The Anglican church, which fostered by king Henry VIII. the protector Seymour, and Edward III., under the care of Cranmer, Ridley, and others, of whom Bentley has said "that the dust "of their writings is gold," rose into a national establishment under Elizabeth, which tottered under the feeble line of Stuarts, and which was integrated with the state at the Revolution, did not display all its capabilities, and the admirable harmony of its various proportions, till the reign of king George the Third. This sovereign, religious by principle, pious by habit, sustained the Church as a duty, and expecting others to be as sincere, promoted those only whose superior merit, already acknowledged, was a correct proof of their fitness for an elevated station. Piety, learning, moral conduct, were the only passports to the bench. These supported by friends or ministers, might succeed, but without these no interest availed for those dignities in the church which fell immediately under the personal care of royalty. Queen Charlotte was, in this respect not less fastidious than her royal consort. Bred in a moral court, in the tenets of the Lutherean Church, which she imbibed from the elements of Freylinghausen, she enforced morality and reli-

gious observances, by the manners and regulations of her court; and her influence was added to that of the king in the higher ecclesiastical preferments. The royal feelings on this subject descended to the ministers, and hence the Church of England acquired a dignity, purity, and eminence of character such as had never before been realized. Indeed to the House of Hanover, generally, the national Church is indebted in the highest degree; the greater number of her members which were under their auspices being unequalled in talent, in virtue, integrity and learning. The names of Chandler, Gibson, Hoadley, Sherlock, Hurd, Butler, Secker, Pearce, Warburton, Lowth, Newton, Markham, Porteus, Fisher, Wilson, Horne, Watson, justify this assertion; and no equal period of the history of the Christian religion affords such a display of men, who in every sense illustrated the Christian character by the living example of the Christian virtues. Nor were the honours of the episcopal church of England, confined to England and Wales, for in Scotland the example was reflected by the life and writings of Dr. Hugh Blair, and in Ireland by Berkeley, Barnard, Percy, Newcome, and Law. Nor do these names stand alone in their respective countries: we have selected only a few from the bright galaxy which

shone in this the most brilliant period of our history We may add, that what Royalty did for the bench, the bench did in regard to the inferior dignities, and although the spirit of toleration afforded full scope to the zeal of sectaries, and these increased with the population, yet at the death of our late revered monarch, the church suffered no other inconvenience than want of room to accommodate parishioners, and supplies of public money for new erections to enable it to keep pace with the sectaries in affording similar accommodation. We doubt not that the example which was set in the reign of George the Third, will be followed in that of his present, and of every other successor; and that while the most exalted virtue is found upon the throne, its image will be reflected in every member of the Church, from the highest dignitaries to the least of her ministers.

PAGAN.

There has been much controversy about the origin of this word. Prætereis, Brissonius, Benecius, Hormasenus, Calinus *de ver. jur, verb Paganus.* Beda *in Cantic. l.* 6. *c.* 30. *et in Luc dicl. l.* 6. *e*, 23. *et homil, in Feriam.* 3 *Psalm.* Jean. Treug: *in Etymol. sub. eod. verb.* Stephan. *de Urbib.* Lonrius *in Act. l.* 17, *v.* 19.

Gasp. Sanct. *in Isai. c.* 42. *Num.* 45 *p.* 445. maintain from Servius, and others, that the word was derived from the Greek word *παγος*, a village so named from the springs; or as others, the hills around which they were used to build their towns. Philaster *Hæres. c.* 3. thinks that they were called so, from a certain Paganus, who, he says, was the son of Ducalion and Pyrrha, and a powerful and famous king, and afterwards worshipped as a God. The writer of this article can find no such name in the *Mythologia of Jo. Natalis*, &c. nor Lemprieres modern work. If the story have therefore, any foundation, it may probably supply a desideratum in mythology. Isidore *Etym. l.* 8. *c.* 70. says that they were so called from the Athenian *pagi*, from whence they sprung. For there, in country places and towns the Gentiles built idols and temples, and had groves, wherefore the worshipper of idols began to be called Pagan. Alciatus *l.* 1. *Paserg. c.* 13. and Connanus *Comment. l.* 9. *c.* 13. trump up this reason, because they were not soldiers of Christ, nor gave their names to the church militant: for we know that in the Roman (law *l quædam sf. de pœn. l. jus nostrum de reg. jur. l.* 1. *c. de militari testam, &c.*) as many as were exempt from military service, were called Pagans. Paulus Osorius, Bede *ubi supra* followed by Cu-

jacius *in Parat. C. de Paganis.* from the villages and country places, being far distant from the heavenly city. Wesenb. *in ead Parat.* because the Gentile superstition prevailed longer in the villages than in cities, through the greater stupidity of rustics. Dionysius Gothofredus, from contempt, as different from, and more ignoble than Christians. Pet. Opmeer *Chronol. a. Chr.* 411. *p.* 307. because the Gentiles, and that sink (colluvies) of the human race, who wished idolatry to be restored at Rome, came from country villages. Gasp. Sanctius, *ubi supra,* because those who were not polished by the laws of the Gospel, lived as it were out of the Gospel, in villages and deserts. Cardinal Baronius *Not. ad Martyrol. Jan.* 11. thinks that the heathens began to be called Pagans from the time of the Christian Emperors, when idolaters being excluded the cities, through the destruction of the temples, took refuge in the villages; where a variety of superstitions prevailed, as Cicero *l.* 2. *de Leg.* shows; and Augustine *Serm. de Verb. Dom.* shows that down to the time of Honorius, in which he lived, what idolatry there was subsisted in the villages. This is a very plausible hypothesis, and is further supported by Azorius *lib.* 8. *c.* 24. *col.* 1273, *and Anth. Mornacius Obs. ad libr. l. c. sub. d. lib. de Paganis, page* 35, and

by the Editors of the *Encyclopedie Methodique v. Paganus*, It may therefore be assumed as the origin of the word.

APOSTLE SPOONS.

It was the custom in this country about the time of the Reformation, and even at a later period, for the sponsors at christenings to offer gilt spoons as a present to the child. These spoons were called "apostles spoons" because the figures of the apostles were carved on the tops of the handles. Such as were at once opulent and generous, gave the whole twelve; those who were either more moderately rich, or liberal, escaped at the expence of the four evangelists; or even sometimes contented themselves with presenting one spoon only, which exhibited the figure of any Saint, in honour of whom the child received its name. The practice of sponsors giving spoons at christenings continued to the latter end of the seventeenth century, as appears from a pamphlet written against Dryden, entitled "the Reason of Mr. Bayes's Conversion" &c. p. 14. At one period it was the mode to present gifts of a different kind. "At this time," (the first year of Queen Elizabeth) says the continuator of Stowe's Chronicle, "and for many "years before, it was not the use and custome,

" as now it is, (1631) for godfathers and god-
" mothers generally to give plate at the baptism
" of children, (as spoons, cups, and such like)
" but only to give christening shirts, with little
" hands and cuffs wrought either with silk or
" blue thread; the best of them, for chief persons,
" were edged with a small lace of blacke silke
" and golde; the highest price of which, for
" great men's children were seldom above a
" noble, and the common sort, two, three, four
" and five shillings a piece." It is probable that this custom was in existence during the reign of Henry the Eighth: for we know, that certain pieces of plate, were on some occasions then bestowed. Hall, who has written a minute account of the christening of Queen Elizabeth, informs us that the gifts presented by her sponsors were a standing cup of gold, and six gilt bowles with covers. Chron. Hen. viii. fol. 218.

PRIDE OF CLERICAL AUTHORSHIP.

A poor vicar in a very remote county had, on some popular occasion, preached a sermon so exceedingly acceptable to his parishioners, that they entreated him to print it, which, after due and solemn deliberation, he promised to do. This was the most remarkable incident in his life, and filled his mind with a thousand fancies,

The conclusion however, of all his consultations with himself was, that he should obtain both fame and money, and that a journey to the metropolis to direct and superintend the great concern, was indispensable. After taking a formal leave of his friends and neighbours, he proceeded on his journey. On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would choose to have struck off. "Why, Sir, returned the clergyman, "I have calculated that there are in the "kingdom so many thousand parishes, and that "each parish will at least take one, and others "more; so that I think we may venture to "print about thirty-five, or thirty-six thousand "copies." The printer bowed, the matter was settled, and the reverend author departed in high spirits to his home. With much difficulty and great self denial, a period of about two months was suffered to pass, when his golden visions so tormented his imagination, that he could endure it no longer, and accordingly wrote to Mr. Bowyer, desiring him to send the debtor and creditor account, most liberally permitting the remittances to be forwarded at Mr. B's con-

venience. Judge of the astonishment, tribulation and anguish, excited by the receipt of the following account, or something very much resembling it.

The Rev.————Dr.	£.	s.	d.
To Printing and Paper, 35.000 copies of Sermon - -	785	5	6
Cr.			
By the sale of 17 copies of said Sermon	1	5	6
Balance due to Mr. Bowyer -	784	0	0

They who know the character of this most amiable and excellent printer, will not be at all surprised to hear that, in a day or two a letter to the following purport, was forwarded to the clergyman. "Rev. Sir,—I beg pardon for in-"nocently amusing myself at your expence, but "you need not give yourself uneasiness. I "knew better than you could do, the extent of "the sale of single sermons, and accordingly "printed but fifty copies, to the expence of "which you are heartily welcome, in return for "the liberty I have taken with you, &c. &c."

PENANCE.

Penance has been voluntary and otherwise. Sir Thomas More had on a hair shirt when he died. The following is a case of self inflicted

penance producing a bad result to Stanislaus, king of Poland. His death, as Lady Mary Churchhill related it to me, took place in February 1766, in the following manner. The old king, who, like the Poles and Germans, was much addicted to smoaking tobacco, usually finished several pipes every day. Being alone, in an undress, while endeavouring to knock up the ashes from his pipe, he set fire to his gown; and *his valet de chambre*, who alone exercised the privilege of entering his apartment, had unfortunately just gone unto the town of Luneville. His cries were not immediately heard; but when they reached the officer stationed on guard, in the outward room, he flew to the king's assistance; and having contrived to throw him down on the floor, the flames were speedily extinguished. He might even have survived, and recovered the accident if it had not been accompanied with a singular circumstance. Stanislaus, who had become devout during the last year of his life, as a penance for his transgressions, constantly wore under his shirt, next to his flesh, a "reliquaire," or girdle made of silver, having points on the inside, from space to space. These points becoming heated, and being pressed into his body while in the act of extinguishing the fire, caused a number of wounds or sores, the dis-

WICKHAM.

charge from which, and his advanced period of life proved too severe for his enfeebled constitution.

WILLIAM OF WICKHAM.

William of Wickham, had it in his power to be the Maecenas of his day, and so have many others now, who have not the inclination. Literary men must find their own price, like a barrel of herrings, or a bushel of salt. But to return to William, he held vast offices and preferments, being bishop of Winchester, rector of Saint Martin's le Grand, holding twelve prebends *in commendum*, lord privy seal, chancellor and treasurer of England, besides other places of meaner consequence.

AWFUL APPEAL.

Mezeray states, that the Grand Master of the Templars, who was burned at Paris, in the midst of his torments, cited the Pope to appear before the tribunal of God in forty days, and the king in a year. The event at any rate verified the prophesy, if it were made at all.

EXTREME UNCTION.

Upon the Romish ceremony of extreme unction we find the following account in the Beehive of

the Romish Church, book 3, chap. 2, page 232. "Whensoever any body lies a passing, so that "there is no more hope of life in him, the prieste "shal anoynt him with holy oil, bless him with "crosses, and conjure him with certain wordes, "and then hee can never come in hell; for all "the devills will runne away from before the "crosses, lyke a dogge before a flitche of bacon, "and therefore must hee take up his lodging "eyther in the suburbes of hell, or in purgatory, "where hee shal have his house-hyre and fire "wood free, till such time as hee (with soule "masses and pope's pardons) have gotten a "plotte of ground in heaven, to builde a house "thereuppon of merit and good workes."

REVEREND MR. MADAN.

This worthy gentleman advocated the cause of polygamy, in his Thelypthone, 3 vols. 8vo. published in 1780; he resolving all marriage to consist in the *actus coitus*. He unaccountably states, as the law of God, that there is no audltery in a man's defiling himself with a score of unmarried women; but if a wife have an intrigue with any other man beside her husband, although he had as many wives as Solomon, she is an adulteress, and ought with her gallant to be put to death. One Langford took the Rev. Mr. Ma-

" artist, will in time repair those breaches, and " restore the frail brittle Christian to his original " enjoyments, and to more than his original pu- " rity: and what may seem truly wonderful, " divine grace restores the picture by breaking it " over again. It is the broken hearted sinner to " whom God will impart the comforts of salva- " tion. The ancients painted only in water co- " lours; but the moderns (from A. D. 1320) have " added beauty and durability to their pictures, " by painting them in oil, *applicable to hypocrites* " *and true believers.* An hypocrite may outward- " ly bear something that resembles the image of " God; but it is only in *fresco* or *water colours*, " which do not last, and are at best, laid on by " the hand of dissimulation. But, (if I may ac- " commodate so familiar an idea to so high a " subject,) *the holy spirit paints in oil*: he accom- " panies his work with unction and with power," &c. &c.

CARDINAL ANGELOT.

Cardinal Angelot had such an itch for thieving, that he used to go into the stable, and steal the oats from his own horses: but the groom, find- ing a person in the fact, thrashed him severely, pretending he did not know his master.

RELICS.

In the repository of St. Mark, at Modena, says Montfaucon, (Italian Diary, p. 42) is a box, with some of Christ's blood in it, as is believed, and an inscription in Greek, the English of which is

> Blessed vessel, where the lively juice is stored,
> That left the side of the immortal word.

The Moravians could not have exceeded this.

CHRISTIAN COIN.

The little territory of Lucia, in Italy, has taken a pious liberty in their coin, which carries on it the image of no earthly prince, but the head of Jesus Christ, our Saviour, on the one side, and the word liberty on the other. With, we conceive, equal indecency, a crucifix has been assumed as the crest of a noble Irish family—the Beresfords.

SERMON ON REPENTANCE.

When I was at Turin in 1780, says the Rev. Mr. Dutens, the following singular scene passed in a church. It was in the beginning of February, when the days are short, a very popular preacher, who was accustomed to give sermons of enormous length, expatiated one day after dinner so long on his subject, which was repen-

"possible to persuade the church to relinquish "her."

Lord Gardenstone states, that, at Nancy, repose the ashes of the family of Lorraine, which are deposited in a beautiful mausoleum, in the great church of the Cordoliers, "where twenty "five priests are maintained to say daily masses "for the repose of their precious souls."

PRELATES.

In the earlier ages of the church we meet with bishops who sign their name with a ×, because they could not write, and yet any one would have expected more than usual qualifications in the heads of the church, even so early as the seventh century. But it appears by Dr. White's Bampton Lectures, that they not only could not write, but that they recorded their ignorance. "I, "A. B. (bishop of ———, have subscribed by "the hand of C. D. *because I cannot write.*" And again, "Such a bishop having said that *he could* "*not write*, I whose name is underwritten, have "subscribed for him." This is from the acts of the Council of Ephesus and Chaledon. In the tenth century, as Mezeray observes, bishops and abbots, notwithstanding the repeated prohibitions of princes and councils, bore arms and went into the field; which custom at last became a law.

The dignified clergy at that time lived like princes, rather than like apostles of Christ, and ministers of the Gospel: they were ambitious, proud, and immersed in all kinds of vices.

MICHAEL STIFELIUS.

A Lutheran minister of Wirtemberg, by name Michael Stifelius, foretold that the world would be at an end on the third of October, 1533, at ten in the morning. It appears that he made this admirable discovery by a calculation of the square numbers, or as others say, by the numeral letters of a passage in Scripture, i. e. collecting it from these words, VIDebVnt In qVeM transfIXerVnt (they shall look upon him whom they have pierced), the numeral letters of which contain the number 1563. Is it not a melancholy circumstance, that the mind of man should be exposed to such gross illusions? and that those should be of so catching a nature?

ILLUSTRATIONS OF SCRIPTURE.

We have seen a print designed by an artist for the Scripture allegory. "Thou fool, who seest the beam that is in thy brother's eye, and cannot discover that which is in thine own," very strikingly illustrated by a *beam of timber*, projecting out of the eye! And again a very un-

happy invention is displayed in a picture over the altar at Worms; on which the Virgin throws Jesus into the hopper of a mill, while, on the other side he issues, changed into little morsels of bread, with which the priests feed the people. Mattheson, in his letters also describes a picture in the church at Constance, called the conception of the Holy Virgin. An old man is seated on a cloud, whence he darts a vast beam, which passes through a dove hovering just below: at the end of the beam appears a large transparent egg, in which egg is seen a child in swaddling cloths and a glory round it: Mary sits leaning in an arm chair, and opens her mouth to receive the egg.

ANTI-CHRIST.

Mrs. Antoinette Bourignon had a very singular opinion concerning Anti-christ. She thought he was a devil incarnate: and when she was asked, if it were possible for men to be born by the operation of the devil? she answered, yes. Not that the devil can do it alone, without the co-operation of man: but having power over unchaste persons, when they abuse the principle of fertility (see Genesis xxxviii. 8) the devil transports it by his diabolical interposition into his witches; whence he produces wicked men, entire-

ly dedicated to him, who are true anti-christs: and the devil will incarnate himself for that purpose. As for the real and sensual anti-christ, the devil incarnate, according to her principles, she actually saw him, as she says, in a vision of the night, in such a manner, that she gave a description of his colour, his shape, and his hair!

DOCTOR DONNE.

Dr. Donne, speaking of the Bible, quaintly says, "Sentences in scripture, like *hair* in *horses* "*tails*, concur in one root of beauty and "strength; but, being plucked out one by one, "serve only for springs and snares."

SERMON EXTRAORDINARY.

There was a sermon preached by Florentine Schiller, and published at Vienna in 1654, with approbation, wherein the preacher relates, that a philosopher having proposed the three questions following, to Theodorus, disciple of St. Petronius, viz. What man was not born but died? What man was born and did not die? What man was born and died, but did not rot? was answered those three persons were Adam, Enoch, and Lots wife. Adam, added the preacher was not born, but was formed out of one of Eves ribs. The Jesuit, Father Leonard Bachin,

at that time subdeacon of the professors of divinty, declares that he had read over the sermon, and did not find any thing therein contrary to faith or morality. A proof how careless the censors of books then examined certain manuscripts.

DOCTOR SOUTH.

Dr. South, when he resided at Caversham, in Oxfordshire, was, one very cold winter morning called out of his bed to marry a couple, who were then waiting at church. He hurried on his habiliments, and went shivering to the church; but seeing only an old man of seventy, and a woman about the same age, asked his clerk in a pet, where the bride and bridegroom were, and what those old folks wanted? The old man replied, that they came there to be married. The doctor, looking sternly at them, exclaimed, "*married.*" "Yes, *married,*" said the old man hastily? "*better marry than do worse.*" "Get "you gone, you silly old fools," said the doctor, "*get home* and do your worst," and then hobbled out of church, abusing his clerk for disturbing him on so silly an occasion.

CONDITIONAL PRAYER.

King Clovis, of France, hitherto a pagan but almost persuaded to be a christian, like another Agrippa, by his wife Clotildis, who was no idolater, on being invaded by the Ottomans, and seeing his army put into disorder at the onset put up this prayer. "O God of Clotildis, if you will "now interpose and grant me this victory, I will "renounce idolatry for ever, and be a christian." We will not say his prayer was heard, because it will not be decorous to make conditions with our Creator, depending upon the particle if: but Clovis did gain a victory, and remembering his vow was baptized.

SHORT EPITAPHS.

Anthony Codrus Urcœus had the following laconic epitaph on a monument, which had been prepared by himself.

Codrus Eram, i. e. I was Codrus.

We have likewise heard of a short epitaph running thus:—

Here lies the body of a sinner,
Who died for want of warmth within her.

PRELATES EXTRAORDINARY.

Dr. Balguy refused a bishopric; bishops Hard and South refused the primacy, and so might some *few* others. When the good bishop Berkeley of Cloyne, was offered the translation from that see to Clogher, and told by Lord Chesterfield that he might certainly raise one hundred thousand pounds by fines, he consulted Mrs. Berkeley and then refused it. On that occasion the bishop said to Mrs. B. "I desire to "add one more to the list of churchmen, who "are evidently dead to ambition and avarice."

DOCTOR STILLINGFLEET.

It is the fashion in church service to read sermons and not to preach extempore. Charles the second asked Dr. Stillingfleet, why he read his sermons before him, and preached out of book elsewhere. The doctor said preaching before so great an audience, made him distrust his own abilities. But in return, how is it that your Majesty *reads* you speeches in Parliament, having no such reason? "Why (said the king) "the truth is I have asked my subjects so often "for so much money, that I am really ashamed "to look them in the face."

KING JOHN AND POPE INNOCENT.

When Cardinal Langton was made archbishop of Canterbury, by the intrigues of the Pope, whose creature he was, in despight of King John, to appease the latter, his holiness presented him with four gold rings, set with precious stones: and enhanced the value of the gift, (mark that, Jewellers!) by informing him of the many mysteries implied in it. He begged of him (John) to consider seriously the *form* of the rings, their *number*, *their matter*, and *their colour*. Their *form* he said, being round, shadowed out eternity, which had neither beginning nor end; and he ought thence to learn the duty of aspiring from earthly objects to heavenly, from things temporal to things eternal. The *numbers* four, being a square, denoted steadiness of mind, not to be subverted either by prosperity or adversity; fixed for ever in the basis of the four cardinal virtues. *Gold* which is the matter, being the most precious of metals, signified wisdom, which is the most precious of all accomplishments, and justly preferred, by Solomon to riches, power and all exterior attainments. The blue *colour* of the Sapphire represented faith; the verdure of the emerald hope: the richness of the ruby charity; and the splendour of the topaz, good works.

ANDREW CANT.

In the Church yard of Aberdeen, lies one Andrew *Cant*, minister of Aberdeen, from whom the Spectator derives the word *to Cant:* but, in all probability, Andrew canted no more than the rest of his brethren, for he lived in a *canting* age, Charles the first's time. Still Andrew did not cant a little, for it appears, that when Diemoter castle was beseiged by the Marquis of Montrose, it was defended by the earl-marechal, by the persuasion of Andrew Cant. The Marquis, according to the barbarous custom of the time, set fire to the country around, which, when Andrew saw, he told the noble owner, that the flames of his houses *were a sweet-smelling savour in the sight of the Lord;* supposing that his Lordship suffered for righteousness sake.

ZEAL FOR THE CHURCH.

Charlemagne allowed himself to be persuaded that he could never mould the Saxons to his yoke, but by forcing them to embrace christianity. He declared, as we find in the Capitularies, *that every Saxon who would not get himself baptized, and who from that time should eat meat in Lent, should suffer death.* There was the God of Peace announced, sword in hand, like unto the Mexicans and Peruvians by the Spaniards, and

the subdued were compelled to receive baptism, in places that were still reeking with their countrymen's blood.

PIOUS ENIGMAS.

The classical author of the Pursuits of Literature immersed himself in the depth of speculation on the Apocalypsa, proving that the French Revolution and its atrocities might be calculated from Scripture. The seals of Miss Joanna Southcot were to extend to 144,000, according to the seventh chapter of the Revelations, though only 8,000 were issued. The amiable but enthusiastic Whiston was continually harping upon these enigmas, and twice made himself publicly ridiculous.

EPITAPH OF BARNES.

Joshua Barnes, the learned editor of Euripides, had a Greek epitaph upon him, with this sense.

Kind Barnes, adorned by every Muse,
Each Greek in his own art outdoes.
No orator was ever greater,
No poet ever chaunted sweeter;
H' excelled in grammar mystery;
And the Black Prince of history;
And a divine the most profound,
That ever trod on English ground.

And it goes on to say, that Mr. Joshua Barnes read a small English Bible, that he usually carried about him, one hundred and twenty one times over, at leisure hours.

METHODISTICAL EXTRAVAGANCE.

Scott, in his Christian Life, speaking of sinners going to heaven, said, "They would find "themselves like pigs in a drawing room!" And Campbell, in his Missionary Travels, declares, he would rather look at a believer in Jesus than a mountain of chrystal.

DOCTOR ISAAC BARROW.

Long sermons may be, on that account as unproductive of improvement as the fashionable court ones, which are usually done in fifteen minutes; and yet one of the greatest men this country has produced, Dr. Isaac Barrow, was a preacher of long sermons. He was once requested by the then bishop of Rochester to preach for him at the abbey, begging of him however, not to be long as they were used to the reverse. Barrow pulled out his sermon he mean to preach, from the text, "He that uttereth slander is a "liar," and it being very long, and divided into two parts, viz. slander and liar, the bishop insisted upon slander alone doing, to which he

consented; but that took up an hour and a half. On another occasion, Dr. Barrow preaching at the same place unconsionably long, those who show the tombs and wax works to those who pay their cash to see the play of the dead volks, as the Devonshire clown called it, caused the organ to be struck up as if playing the people out of church.

PIOUS PUNNING.

Punning seems to be as old as the creation: the Greeks and Romans sometimes indulged themselves in this practice, and used puns as ornaments in the most serious discourse, and in a black letter book now before us, printed 1580, called the bee hive of the Romish Church, we see, "that a man may make a good similitude "or parable uppon the neerenesse of names in "speache, which in pronunciation do sounde "one like another; as the holy churche hath "concluded hereuppon, that St. Clare can make "dimme eyes looke cleere; St Quentine can "heale the quinsie in the head; St. Valentine "the fallen sicknesse; and St. Eutropious the "dropsie; because those names (says the au- "thor) doe sound like one another! And yet "(he continues) this cannot always fall out so "for thus might the hereticks conclude out of

" the same, that curates are curs; spiritually, " spitefaulty; bishops, bite sheeps; cardinals, " carnals; and so on.

CREATION OF ADAM.

Burnett in the History of his own Times, mentions a Dr. Case, who wrote a book, with this title, " The Angelical Guide, shewing Men and " Women their Lot and Chance in this elemen- " tary Life." The work is very astrological and very profound; for instance, the author states, that "Adam was created in that pleasant place " called Paradise, about the year before Christ " 4002, viz. on April the 24th, at twelve o'clock " at midnight."

TRANSUBSTANTIATION.

With respect to the quantity, or how it may be possible, in so small a compass, so to compress in the size of a wafer, what it is said to contain, (Gentianus and Aquinas too) says, that " The Lutherans and Huguenots (or Calvinists) " can in no wise be reputed and taken for right " believers, so long as they do not believe that " the bread and the wine, in the blessed sacra- " ment of the altar, (as soon as *ever* the *five* " words are spoken over them,) are no more " bread and wine, but by and by become the very

" perfect body and blood of Jesus Christ, as " long and as broad as it was hanging on the " cross." But Joamus Sutus, in the four books of sentences, hath himself said absolutely, that " If the five words should be spoken in the mar- " ket place, or in a baker's where much bread " were, or in a cellar where much wine were, " the said bread would by and by be turned into " flesh, and the wine into blood." And we find that Ludulphus mentioned, " that the body of " Christ, was in the host as great in quantity, " as he was upon the cross;" adding very can- didly, " It is therefore marvellous how so great " a man can be hid under so small a form."

WESLEY.

The pious Wesley believed laughter and hys- sterical laughter to be the works of the devil. Many would be ready to exclaim, the devil it is! Without disparagement to Mr. Wesley, whose partriarchal smile *we well remember.*

PIOUS DEDICATION.

John de Croi, a learned French minister of the seventeenth century, wrote a book to prove the truth of the Geneva Confession of Faith by the Scriptures, *and dedicated it to our Lord Jesus Christ!* This book was printed at Geneva in

1645 in 8vo. Shortly afterwards the learned monk, Father Boussieres, in his work, Pasture Historique, 1672, dedicates it to the Virgin Mary: Matri Deo, Reginæ Mundi, "to the "Mother of God, and Queen of the World."

PRAYER EXTRAORDINARY:

If the Supreme Being were to hear all the prayers of different belligerent powers, the civilized human race would long since have been extirpated. But the thought is better expressed in the following prayer, by William Law. "Oh, "blessed Jesus, dear redeeming Lamb of God, "who came down from heaven to save men's "lives and not destroy them; go along, we hum- "bly pray thee with our bomb vessels and our "ships: suffer not our thundering cannon to "roar in vain, but let thy tender hand of love "and mercy direct their balls to more heads and "hearts of thine own redeemed creatures, than "the poor skill of man is able of itself to do."

The nine Enthusiasts, murderers of archbishop Sharpe, in 1679, bound themselves by a vow to sacrifice him to the sufferings of their sect. *They had enquired the Lord's mind anant.* i. e. concerning the murder: and the word bore in upon them, *Go and prosper.* On the 3rd of May they met him and cruelly butchered him. He

died with the intrepidity of a hero, and the piety of a christian, praying for his assassins even with his last breath. The murderers all retired to separate prayer, and one of them, William David, *after prayer told them all that the Lord had said unto him, Well done good and faithful servant!*

BISHOP ANDREWS.

"My Lords, cannot I take my subjects' money "when I want it, without the formality of par- "liament?" said James the first to the bishops of Durham and Winchester. The former readily answered, like a true courtier, "God "forbid, Sire, but you should; you are the "breath of our nostrils." Whereupon the king turned to my Lord of Winchester. "Well, and "what say you?" "Sire, I have no skill in par- "liamentary matters." The king replied, "No "put offs, my Lord; answer me." "Then, "Sire," said honest Andrews of Winchester, "I think it is lawful for you to take my brother "of Durham's money, for he offers it."

ABSURD EPITAPH.

Alexander Neekham was an eminent English writer in the twelfth and thirteenth centuries John Ball, de Sciptoribus Britanniæ, has record- ed his epitaph, which is written after the old monkish manner, in Latin rhyme.

Eclipsin patitur sapientia, Sol sepelitur;
Cui si par unus, minus esset flebile funus.
Vir bené disertus, et in omni more facetus.
Dictus erat Nequam, vitam duxit tamen æquam.

It is not easy in a translation to do justice to these verses, because the stupidity of some performances is as difficult to be expressed as the elegance of others. But the sense of it is to this purpose:

Learning's eclipsed, the Sun himself's obscured,
Our loss were less, had he left one superior.
Accomplished was his mind, his manners pleasing;
And though his name* was ill, his life was good.

BISHOPS OF CLOGHER AND DERRY.

The acquisition of wealth, being the real object of translation, let us see how the mitre has answered with some individuals. Dr. John Porter, bishop of Clogher, died intestate in 1819; he left to the amount of two hundred and forty thousand pounds. How many hogs-" heads of claret did we use last year?" was a question put by the Lord bishop of Derry, at Paris to his servant. The answer was "six-" teen, please your lordship." Such instances,

* Nequam, as his name is sometimes written, signifies a wicked man.

observes Lord Gardenstone, prove the great benefit of dignitaries with high revenues in the church, and how much it is advanced and improved since the days of the Apostles.

JOHN CAPISTRAN.

John Capistran was a Franciscan Friar of the fifteenth century. Some very surprising effects are related of his eloquence. At Nuremburg, where he went to preach in 1452 he caused a pulpit to be set up in the middle of the great square, and there preached for some days in so forcible a manner against vice, that he forced the inhabitants to make a pile of their cards and dice, and afterwards set fire to them, (compare this with the Acts of the Apostles chap. xxx. v. 19) which being done he exhorted them to take up arms against the Turks. The year after he went to Breslaw, in Silesia, and there inveighed strongly against cards and dice: and commanding a pile to be made of them all, he set fire to it. But the power of his eloquence was not confined to inanimate things; he, exerting his power in a most dreadful manner over the Jews caused a great number of them to be burnt in all parts of Silesia, upon pretence of their behaving with irreverence towards the consecrated bread.

EDWARD THE SIXTH.

The English Reformers seemed occasionally to think, that the aid of the secular arm was necessary, to enable them to propagate their doctrines. Accordingly a royal commission was granted, to search out all anabaptists, heretics, and other contemners of the new liturgy. Among others found guilty, was Joan Boucher, or Joan of Kent, for heretical notions concerning the Incarnation; and as she refused to alter her opinions, Cranmer condemned her to the flames. But Edward, who appears to have had clearer views of Christian truth and charity than his clerical advisers, when pressed by the archbishop to sign the warrant for burning the woman alive, cried out, "What, will you send her quick to the "devil?" And when, at length, he reluctantly yielded to Cranmer's solicitations, he burst into tears, and protested, that his tutor should answer for it before God; as, in obedience to him he submitted, contrary to his own inclination.

PERROT THE QUAKER.

In the year 1658, a Quaker by name John Perrot, was moved to convert the Pope. According he went to Rome, and began the hopeful undertaking, by calling on the Pope's chaplain, who (happened to be a Jesuit) and telling him

upon what errand he "John, the servant of Jesus, "in the holy and blessed calling of the quaking "and trembling at the word of the Lord God," was arrived in that city. The next night John was taken out of his bed by the chief marshal and carried to prison, from whence in a few days he was removed to the Inquisition. The Inquisitors were less cruel than they had been, and desired him to write whatever he pleased. John began by an epistle general to the Romans, and another to Fabius Guisius, Pope of Rome. "Friend (said he,) my message is not unto any "part of the *natural*, either wit, will, or wisdom, "it is neither meat for serpents, nor air for came-"lions: behold *overturn* cometh, and *overturn* "followeth, until the last *overturn* be fulfilled. "Be thou henceforth no more called Pope, for "that was never promised, nor prophesied of, "by the word of the Lord. I am Peter's succes-"sor who am of his spirit." John then addressed forty-two queries to all the colleges in Rome. They not being so polite as to answer them, he then said to the Pope, "Friend, I now query to "thee, whether thou hast the true eye of dis-"cerning, to trace the way of a serpent over a "rock: dost thou know the course of a dolphin "in the deeps, or the path of a young dolphin in "the deep waters? If thou knowest not this,

" how knowest thou to take the wings of the " morning, to meet the sun in the south: to be " at rest with the children of the day when the " light of the moon is as the light of the sun: " and the light of the sun, is as the light of seven " days, the everlasting sabbath of God." These queries sufficiently made out John's case; he was transferred to a madhouse, after eighteen weeks confinement in the Inquisition. At length being judged incurable, they had the humanity to let him return to his own country. Here John somehow arrived at great glory; his manuscripts had been returned to him, and as his queries and epistles had not converted the Pope, the Cardinals, and the Romish colleges, he published them for the benefit of mankind with the title of " Battering Rams against Rome, or the Battle " of John the follower of the Lamb, fought with " the Pope and his Priests, whilst he was a pri- "soner in the Inquisition prison of Rome: also " certain remonstrances of Righteous Reason, " written in Romes prison of madmen, unto all " Rome's Rulers."

ARCHBISHOP SHELDON.

All the world knows what pains have been taken by physicians and patients to get rid of this genteel complaint, the gout: but all the

world may not know that Archbishop Sheldon did not only wish *for* it, but proffered one thousand pounds to any person who would help him to it; looking upon it as the only remedy for the distemper in his head.

FRENCH BIBLE.

There was a French Bible, printed at Paris, in 1538, by Anthony Bonnemere, wherein is related, *that the ashes of the golden calf, which Moses caused to be burnt, and mixed with the water that was drank by the Israelites, stuck to the beards of such as had fallen down before it; by which they appeared with gilt beards, as a peculiar mark to distinguish those who had worshipped the calf.* This idle story is actually interwoven with the 32nd. chapter of Exodus. And Bonnemere says, in his preface, this French Bible was printed in 1495, at the request of his most Christian Majesty Charles the VIII: and declares further, that the French translator *has added nothing but the genuine truths, according to the express terms of the Latin Bible; nor omitted any thing but what was improper to be translated!* So that we are to look upon this fiction of the gilded beards as matter of fact: and another of the same stamp, inserted in the chapter above mentioned, viz. that, *Upon Aaron's refusing to make Gods for*

the Israelites, they spat upon him with so much fury and violence, that they quite suffocated him.

LAMBETH PALACE.

This remarkable pile of building has been the residence of the English primates, from the time of Robert Walter, A. D. 1158, to the present day. Indeed many public acts of the metropolitan were performed there at an earlier period. The palace was rebuilt in 1252, by archbishop Boniface, but of that structure it is doubtful if any part remain, except the chapel, and some antiquarians have doubted if even that belonged to it. After the civil wars, Archbishop Juxton rebuilt the great hall at the expence of £10,500, a sum, however great, by no means to be wondered at when the size of the hall, and its decorations are considered; it is 98 feet in length, by 38 wide, and has a fine carved wooden roof. The guard room, which was erected prior to 1428, has a roof similar to that last mentioned; the long gallery which measures 30 feet by 16, is stated to have been built by Cardinal Pole. In the great dining room, 38 feet by 19, is an unbroken series of portraits of the archbishops, from Laud, down to the present worthy metropolitan. The library, comprising about 26000 volumes, occupies four galleries over a small quadrangu-

gular cloister. The first collection of books was bequeathed by archbishop Bencroft: these suffered by the civil wars, but the mischief was for the most part repaired by Archbishop Juxton, and Shelden, Tenison, and Secker, contributed much to its present magnificence. The manuscript department is particularly curious, as it comprehends some records and manuscripts of equal variety and value. Archbishop Morton erected the brick gateway and tower, represented in the annexed engraving, about the year 1490. The Lollards tower, which is at the West end of the chapel, and appears in the back of the print, was built by archbishop Chichele in 1434, or 1435. The prison of the Lollards, from whence the tower takes it name, is a small room on the top. The gardens and park cover an extent of about 13 acres.

PURITANICAL PRAYER.

After the death of Charles the First, the Court of King's Bench was called the Court of Public Bench: and some republicans were so cautious of acknowledging monarchy any where, that they even, in repeating the Lord's Prayer, instead of saying, "Thy kingdom come," they chose to have it said, "Thy commonwealth come!"

THE ARMY OF JESUS CHRIST.

Jean de Marest, a fine genius, the author of works of gallantry, and theatrical performances, became, at last, a visionary and a fanatic; he seriously boasted that God, in his infinite goodness, had sent him the key of the treasures contained in the Apocrypha, which was known but to few before him; and that by the command of God, he levies an army of 144,000 soldiers, to make war upon the impious and the Jansenists. They who were to compose this army were to have the mark of God upon their foreheads; that is to say, who are to show it manfully by their lives, that God lives in their hearts; and as every army must needs have a general, Lewis the 14th, the eldest son of the church, was to be offered the lead. "Your company," says Jean de Marest, "of knights of the Holy Ghost ought "to march at their head, if they are as brave "and valiant as they pretend to be." Monsieur de M., after all this, was not only allowed to manage his own estate; but the charge of Inquisitor was also bestowed upon him! They gave him permission to establish himself a father confessor of a great number of women and young ladies; to make them accountable to him for their most secret thoughts; to write to them letters of cases of conscience, stuffed with a deal

of very dangerous and impudent things. We forgot to add, that the holy army were to have an oath administered unto them, under the title of the union and vow of every knight or soldier of the *army* of Jesus Christ.

GREEK CHURCH.

We have heard of a very uncompounding bishop. M. Gatt in his travels, records his paying a visit to the Greek bishop Theophones: and the opinion of the latter about his own church is really curious, for thus he characterizes it: "One "half of the Greek church," said he, "has no "religion at all: and those who have any are "worse than the other."

CURIOUS COMMENTARY ON SCRIPTURE.

There have appeared some very curious commentaries on, and translations of, some parts of the Holy Scriptures. As these are sufficiently eccentric, perhaps they will not be out of place if inserted here. Upon Samuel i. 25. viz. David sending courteously to Nabal. Matthew Henry, in his Exposition, explains the message in the modern way, thus; "Tell Nabal, I sent you to "present my service to him, and to enquire how "he does and his family." This author afterwards censures David, for what he thinks his

too great condescension. "David (says he) me-
"thinks past too high a compliment upon Nabal,
"when he called him *the man that liveth.* David
"knew better things; that in God's favour is life,
"not in the world's smiles. And by Nabal's
"rough answer he was well enough served, for
"the too smooth address to such a *muckworm!*"

TRANSUBSTANTIATION.

With respect to the subject of the following article, well do the Papists direct the poor people in their English Manual of Prayers before mass, 1725 p. 409. "Herein I utterly renounce "judgment of my senses and all human under-"standing." To avoid any mistake upon the construction of their doctrine, we give the twelfth, thirteenth, and fourteenth points of the Rev. J. Berrington's, state and behaviour of the English Catholicks, from the Reformation, to the year 1730. "12th.—That in the most holy sacra-"ment of the eucharist, there is truly, really, "and substantially, the body and blood, together "with the soul and the divinity of our Lord "Jesus Christ. 13th.—That in this sacrament "there is by the omnipotence of God a conver-"sion or change of the whole substance of the "bread into the body of Christ, and of the whole "substance of the same into his blood: which we

" call transubstantiation. 14th.—That under " either form, Christ is received whole and en- " tire." And yet we find that at the beginning of the thirteenth century, it had been fixed by the fourth Lateran council, that the bread of the sacrament was the body, and the wine the blood of Jesus Christ; but it was ordained before the close of the same century, that the body and blood were included in the bread, and that the wine was only mere wine.

BISHOP BULL.

We are told in the life of Bishop Bull that the lodgings he, when a parochial clergyman, had taken in his parish were contiguous to a powder mill. After he had been there for several months, Mr. Morgan, a gentleman of the parish, and his lady, paid him a visit, and having represented the danger to which he was exposed by continuing in those lodgings, invited him to their house. Mr. Bull was at last prevailed upon to accept their offer, and some few days after, the mill and his apartment were blown up, on such a day and hour as he had always been in his study, from the time he first came to that place.

LAUD.

Down to as late a period as the seventeenth century, it was not only usual for princes to keep court fools, but in many distinguished families they retained along with their servants, such an exhilarating housemate, as a good antidote against the insipidity and wearisomeness of ordinary life; as a welcome interruption of established formalities. Great men, and even churchmen, did not consider it beneath their dignity to recruit and please themselves, after important concerns, with the conversation of their fools. The celebrated Sir Thomas More had his fool painted along with himself by Holbein. The dismissal of the fool has been extolled as a proof of refinement; and our honest forefathers have been pitied for taking delight in such a coarse and farcical entertainment. It may however be suspected that the practice was dropped from the difficulty in finding fools able to do full justice to their parts:* On the other hand, rea-

* See Hamlet's praise of Yorick. In *The Twelfth Night*, Viola says:

This fellow's wise enough to play the fool;
And, to do that well, craves a kind of wit;
He must observe their mood on whom he jests,
The quality of persons and the time:
And, like the haggard, check at every feather

son, with all its conceit of itself, nas become too timid to tolerate such bold irony; it is always careful lest the mantle of its gravity should be disturbed in any of its folds; and rather than allow a privileged place to folly beside itself, it has unconsciously assumed the part of the ridiculous: but, alas, a heavy and cheerless ridicule! "Since the little wit that fools have was "silenced, the little foolery that wise men have "makes a greater show. *As you Like it*, Act 1. "Scene 2." It would be easy to make a collection of the excellent sallies and biting sarcasms (for it is well known that they frequently told such truths to princes as are never now told to them) which have been related of celebrated court fools. The following is said to have occasioned its author a long imprisonment, if not life itself. Archbishop Laud, the smallness of whose stature but too truly represented the littleness of his mind, and whose cold repulsive austerity, perhaps we may add, whose antichristian qualities, had drawn upon his head the hatred of the English nation at large, had rendered him particularly obnoxious to the retainers at the court, and attendants

That comes before his eye. This is a practice,
As full of labour as a wise man's art:
For folly, that he wisely shows is fit;
But wise men's folly fallen quite taints their wit,

about the palace of Charles I. At a dinner among their domestics, the fool of that monarch was called upon for grace; whereupon, raising his eyes with much apparent devotion to heaven, he said, " Give great praise to God, but little " Laud to the devil."

SINGULAR RELIC.

We extract from the writings of the celebrated Augustin Calmet, the following account of what Protestants, we conceive, would denominate practical blasphemy: "Plusieurs Eglises vantent " de posséder le saint prepuce de notre Seignieur, " qui fut coupé dans sa circoncision. Par exem- " ple, l'Eglise Cathèdrale du Pay en Velay, la Col- " légiale d'Anvers aux Pays-Bas, celle de nôtre " Dame de la Columbe, aù Diocése de Chartres, " l'abbaye de saint Corneille de Compiegne, " l'Eglise de saint Jean de Latran à Rome. Il est " malaisé d'accorder ensemble toutes ces préten- " sions différentes, puis-qu'il ne peut y avoir " qu'un saint prépuce et qu'on n'a aucune cer- " titude qu'il etoit conservé jusqu'a notre tems."

WAY TO PROMOTION.

Speed relates, that Guymond, Chaplain to king Henry the first, observing, that for the most part ignorant men were advanced to the first

dignities of the Church, as he celebrated divine service before the king, and was about to read these words out of Saint James, "It rained not " upon the earth iii years and vi months," read it thus: "It rained not upon the earth one- " one-one years, and five-one months." Henry noticed the singularity, and afterwards took occasion to blame the chaplain for it. " Sire," answered Guymond, "I did it on purpose: for such " readers I find are sooner preferred by your " Majesty." The king smiled, and in a short time afterwards presented Guymond to the benefice of St. Frideswid's in Oxford.

EXCOMMUNICATION.

When the court of Rome, under the pontificates of Gregory IX. and Innocent IV. set no bounds to their ambitious projects, they were opposed by the emperor Frederic, who was, of course, anathematised. A curate of Paris, a humorous fellow, got up in his pulpit, with a bull of Innocent in his hand, "You know, my brethren," said he, " that I am ordered to proclaim an excommu- " nication against Frederic. I am ignorant of the " motive. All that I know, is, that there exist " between the prince and the Roman Pontiff " great differences, and an irreconcileable hatred. " God only knows which of the two is wrong.

" Therefore, with all my power, I excommuni-
" cate him who injures the other; and I absolve
" him who suffers, to the great scandal of all
" Christianity."

PERSECUTION.

The arts of magic were equally condemned by the public opinion and by the laws of Rome: but as they tended to gratify the most imperious passions of the heart of man, they were continually proscribed and continually practised. An imaginary cause is capable of producing the most serious and mischievious effects. The dark predictions of the death of an emperor, or the success of a conspiracy, were calculated only to stimulate the hopes of ambition and to absolve the ties of fidelity; and the intentional guilt of magic was aggravated by the actual crimes of treason and sacrilege. The persecution of Antioch, as it was called, under Valens, in the fourth century of the Christian æra, was occasioned by a criminal consultation. The twenty-four letters of the alphabet were arranged round a magic tripod; and a dancing ring which had been placed in the centre, pointed to the four first letters in the name of the future emperor Θ. Ε. Ο. Δ. Theodorus (perhaps with many others who owned the fatal syllables) was executed. Theodosius succeeded.

FLECHIER.

In 1686, Flechier was nominated to the bishoprick of Lavaur; on which occasion, Louis XIV. paid him the following handsome compliment. "I have," said he, "made you wait some time "for a place which you have long deserved; "but I was unwilling sooner to deprive myself "of the pleasure of hearing you."

CHARITY.

A poor widow, encouraged by the famed generosity of a French ecclesiastic of great eminence, came into the hall of his palace with her only daughter, a beautiful girl of fifteen years of age. The good divine, discerning marks of extraordinary modesty in their demeanour, engaged the widow to tell her wants freely. She, blushing and in tears, told him that she owed five crowns for rent, which her landlord threatened to force her to pay immediately, unless she would consent to the ruin of her child, who had been educated in virtue; and she entreated that the prelate would interpose his sacred authority, till by industry she might be enabled to pay her cruel oppressor. The bishop, moved with admiration of the woman's virtue, bid her be of good courage; he immediately wrote a note, and putting it into the hands of the widow, said, "Go to my steward

" with this paper, and he will give you five " crowns to pay your rent." The poor woman after a thousand thanks to her generous benefactor, hastened to the steward, who immediately presented her with fifty crowns. She refused to accept it; and the steward unable to prevail on her to take it, agreed to return with her to his master; who, when informed of the circumstance, said: " It is true I made a mistake in writing fifty " crowns, I will rectify it." On which he wrote another note; and turning to the poor woman whose honesty had a second time brought her before him, said, " So much candour and virtue " deserve a recompence: here I have ordered " you five hundred crowns; what you can spare " of it, lay up as a marriage portion for your " daughter."

CONSTANTINE.

Eunapius has related a strange example of the cruelty and credulity of Constantine the Great, who is commemorated as a saint by the Greeks, and whom the Roman senate associated, after his death, to those Gods whom he had renounced and insulted during his life, and to whom the Romish church considers itself in some degree indebted for its temporal dominion. The eloquent Sopater, a Syrian philosopher, enjoyed

his friendship, and provoked the resentment of Ablavius, his Prætorian prefect. The corn fleet was detained for want of a south wind: the people of Constantinople were discontented, and Sopater was beheaded on a charge that he had *bound* the winds by the power of magic. Suidas adds that Constantine wished to prove, by this execution, that he had absolutely renounced the superstition of the Gentiles.

WERNER BISHOP OF STRASBOURG.

The house of Austria has adopted from its very foundation the maxim of tyrants, to gain over the military to their interests, and to treat the people with contempt. About the year 1026, Werner, bishop of Strasbourg, had given a very considerable sum of money to his brother Ratbot to build the castle of Habsbourg, and when he visited him shortly after, evinced some displeasure at his brother's want of diligence. "Wait till to-"morrow," said Ratbot. The following morning the bishop saw, with terror, a numerous band of soldiers, horse and foot, surrounding the house. "This troop," said his brother to him "is composed of all the nobility of the neigh-"bourhood, whom my bounty has attached to "our family; behold the fortifications that you "desired, do you know of any that are strong-"er?"

WESLEY.

When the Rev. John Wesley, one of the founders of the religious society which bears his name, was vainly endeavouring to convince his sister that the voice of the people is the voice of God. "Yes," she mildly replied, "it cried, *crucify him, "crucify him.*"

WHITFIELD.

When Mr. Whitfield was in Scotland, the seceders vainly endeavoured to persuade him to preach only for them. "Why should I preach "only for you," said Mr. W. "Because," replied Mr. Ralph Erskine, "we are the Lord's people." "But," rejoined Mr. W. "has the Lord no other "people than yourselves? And supposing that "all others were the devil's people, have not they "so much the more need to be preached to, and "shall I say nothing to them?" Having thus failed in their attempt, the Seceders then *charitably* represented Mr. Whitfield *as the agent of the devil.*

FOX.

The custom of addressing a single person in the plural number, as having risen from motives of adulation, has been disused by the Society of Friends, vulgo Quakers. Speaking of this custom, George Fox, the founder of the sect, says in

his journal, "When the Lord sent me forth into "the world, he forbade me to put off my hat to "any, and I was required to *thee* and *thou* all "men and women."

ATHANASIUS.

Constantius the son of Constantine so far prevailed in spreading Arianism through the empire, that the age in which he lived (the fourth century) is commonly called the Arian age; there being only one eminent man, who opposed him at the peril of his life, so that it became a proverb, "Athanasius against the world."

SAINT GEORGE.

The two extraordinary circumstances in the legend of George of Cappadocia, are his gradual transformations from a heretic to a saint, and from a saint to a knight errant. 1st. It clearly appears from Ephiphanius (chap. 76) that some persons revered George as a martyr, because he had been massacred by the fury of the Pagans. But, as Ephiphanius observes, with truth, that his vice not his faith, had been the cause of his death, the Arians disguised the object of their veneration by changing the time and place of his martyrdom, stigmatised his adversary Athanasius, under the title of Athanasius the magician, and when they returned to the catholic church,

they brought with them a new saint, of whose real character they had insensibly lost the remembrance. At first he was received with coldness and distrust; and in the year 494, the council of Rome, held under Pope Gelasius, mentions his acts as composed by the heretics, and his person as better known to God than to men. But in the succeeding century his glory broke out with sudden lustre, both in the East and in the West. New legends were invented by the lively fancy of the Greeks, which described the stupendous miracles and sufferings of the *great martyr*: and from Lydda in Palestine, the supposed place of of his burial, devout pilgrims trsnsported the suspicious relics which adorned the temples erected to his honour in all the countries of Europe and Asia. 2nd, The genius of chivalry and romance, mistook the symbolical representations which were common to St. George of Cappadocia and several other saints; the dragon painted under their feet was designed for the devil, whom the martyr transpierced with the spiritual lance of faith, and thus delivered the Church, described under the figure of a woman. But in the time of the crusades the dragon, so common in eastern romance, was considered as a real monster, slain near the city of Silena, in Libya, by the Christian hero, who, like another Perseus, delivered from

his fury a beautiful and royal damsel, named St. Margaret. In the great battle of Antioch, St. George fought on the side of the Christians, at the head of an innumerable host, whose shields, banners, &c. were perfectly white: and the truth of this prodigy, so analogous to his character is attested by cotemporaries and eye witnesses. (Robert. Hist. Hier. v. et vii. Petrus. Tudebrod. ap. Duchesne iv.) The name of St. George, who, on other occasions, in Spain and Italy, is said to have lent a similar aid, was invoked by princes and warriors, as that of their peculiar patron. Cities and kingdoms, Malta, Genoa, Barcelona, Valencia, Arragon, England, &c. adopted him as their tutelary Saint; and even the Turks have vied with the Christians in celebrating the martial prowess of their celestial enemy, whom they style the knight of the white horse. An ample collection of whatever relates to St. George may be found in the Bollandists. The first who discovered the Arian persecutor under the mask of sanctity, was Isaac Pontanus, and although Father Papebroch is extremely angry with him, the more candid Abbé de Longuerne embraces the opinion of Pontanus with pleasure and assurance. Perhaps our knights of the Garter would be somewhat astonished at reading this short history of their patron.

MONKS.

The Gilbertine monks and nuns were founded in England by a man of the name of Gilbert who was born at Sempringham in Lincolnshire, in the earlier part of the twelfth century; he was extremely deformed in person, which was probably his inducement to embrace a studious life, which he did, and became equally eminent for his learning and superstition. Of this order there were thirteen cloisters, the principal of which was at Sempringham, the native town of the founder, and consisted of seven hundred friars and one thousand one hundred nuns. On the latter we find in Nigellius Wirecker the following epigram, which, no doubt, is a piece of profane scandal.

Harum sunt quædam steriles, quædam parientes,
Virgineoq; tamen nomine cuncta tegunt;
Quæ pastoralis baculi dotatur honore,
Illa quidem melius fertiliusque parit.
Vix etiam quævis steriles reperitur in illis,
Donec ejus ætas talia posse negat.

RELICS.

Among the most valuable of the treasures possessed by the Augustine friars at Louvain in Brabant, and the one by far the most celebrated for its efficiency in working miracles, was a small

piece of apparently putrid flesh enclosed in a silver box and covered with chrystal. The story connected with this marvellous relic, is thus related by Lewis Owen, in a work printed in London, 1628. A young man at Middleburgh came to confession on an Easter morning to an Augustine friar. After confession he went home, ate a small morsel of bacon and drank too much wine after it. He then returned to Church to receive the Sacrament, but the wafer was no sooner put into his mouth, than he afforded an unanswerable evidence of the truth of transubstantiation, by reproducing it in the shape of flesh. This miracle so affected the young man himself, that he immediately took the habit of the Augustines, and the transubstantiated wafer obtained a prominent place among the relics of the convent at Louvain. Owen concludes the tale with apostrophising the bacon thus: "O "admirable hoggish relique, a piece of bacon "worshipped for the body of Christ! and a "treatise writ on the miracles wrought thereby.'

CARTHUSIANS.

The Carthusian friars were founded by Bruno, who assumed the religious habit in consequence of having been witness to a most extraordinary miracle. He was present in the year 1130, at

the service of the dead over a very pious and learned man. When the officiating ecclesiastic came to that part of the office where the inquiry is made "dic mihi, quot habes iniquitates?" the dead man raised up his head and replied, "justo Dei judicio damnatus sum." What? thought Bruno, if you, so pious a man, are justly condemned, what will become of a miserable sinner like myself. Upon which he immediately took orders, travelled afterwards into France and founded the first convent of the order, on a hill called Carthusia, in Dauphiny near Grenoble. The Carthusians were permitted to talk only on certain days in the year, nor were they suffered to eat together, except on Sundays and festivals. Every priest, deacon, and subdeacon had a cell and garden to himself, and they all received their meat and drink through the window from the lay brothers. The number in each cloister was limited to twelve monks, the prior and procurator and eighteen lay brothers. This order particularly professes to work no miracles, and the reason thereof is thus assigned by themselves. One of their members died in 1175, at the above mentioned convent. After his death he took it into his head to work miracles, and drew by these means such a concourse of people to his tomb, that the quietude of the neighbouring mo-

nastery was considerably disturbed thereby. Upon this, the prior returned to the tomb of the defunct, and enjoined him to desist immediately, and not to perform any more miracles, upon pain of being subjected to a very severe penance for disobedience, for he was by no means to suppose that death had released him from the authority of his superior. The monk was too dutiful to resist the iujunctions of the head of his convent, and since that period the Carthusians have worked no miracles.

RELICS.

At the commencement of the seventeenth century there was a crucifix belonging to the Augustine friars at Burgos in Spain, which produced a revenue of nearly seven thousand crowns per annum. It was found upon the sea, not far from the coast, with a scroll of parchment appended to it, descriptive of the various virtues it possessed. The image was provided with a false beard and a chesnut periwig, which its holy guardians declared were natural, and they also assured all pious visitors that on every Friday it sweated blood and water into a silver basin. In the garden of this convent grew a species of wheat, the grain of which was peculiarly large, and which its possessors averred was brought by Adam out

of Paradise. Of this wheat they made small cakes called pangillos, kneaded with the aforesaid blood and water, and sold them to the credulous multitude for a quartillo a piece. These cakes were an infallible remedy for all disorders, and over those who carried them the devil had no power. They sold also blue ribbands of the exact length of the crucifix, for about a shilling each, with this inscription in silver letters, "La "madida del santo crucifisco de Burgos." These ribbands were a sovereign cure for the headache.

JESUITS.

Disputes and jealousies ran very high at one period between the Jesuits and Dominicans. These last are said to have dealt largely in the milk of the blessed Virgin, of which they made a profitable trade. However these two orders were continually attacking each other, and the following instance is recorded of their hostility. A Jesuit, in one of his sermons, assured his flock that he had lately seen a vision of hell: that he beheld there, princes and kings, popes, cardinals, bishops, ecclesiastical dignitaries of all ranks in abundance, and monks and friars of every order except his own. He examined, he said, with the strictest scrutiny, poked his nose into every corner of hell, but not a single Jesuit was

to be found (!!!!!!). On the following Sunday a Dominican held forth to his congregation in a similar strain—he too had been favoured with a vision of the infernal regions. There he saw all that the Jesuit had seen, and he confessed that even many members of his own order were among the inhabitants of Tophet. But as for Jesuits, strange to tell, he could not discover one! This of course, surprised him much, and he bethought himself of asking a civil looking devil the reason of their absence. "Pooh," replies the latter, "we have them here in plenty, but the "fact is, they are so numerous and so unruly, "that we are obliged to keep them in a hell by "themselves." "Ah," says the Dominican, "I "thought the fellows could not have escaped "damnation; let me advise you, my good devil, "to watch them closely in their coop, for de-"pend upon it if they ever get loose, they will "try to overturn the monarchy of hell itself."

FANATICISM.

A convulsive epidemic, says Mr. James Cornish, in the Medical Journal, has recently made its appearance in Cornwall, which has extended its effects over a considerable part of the county, and to several thousands of individuals. This disease is remarkable for the manner in which

it has been propagated, and for the singularity of many of its symptoms. Religious enthusiasm has been the exciting cause, and this has operated with a degree of violence of which no one but an eye-witness can form an adequate idea. It took its rise in a chapel belonging to that class of dissenters known by the name of Wesleyan Methodists, in the town of Redruth. During the time of service, a man cried out loudly, to the astonishment of the congrgation, "What shall I do to "be saved," and expressed a most alarming apprehension as to the state of his soul. Many persons followed his example, repeating his exclamation, and they in a short time appeared to labour under the greatest bodily pain.

The account of this singular proceeding was soon made public, and hundreds of individuals, prompted by curiosity or other motives, to be spectators, became similarly affected through the medium of the principle of imitation.

The chapel in which it originated was kept open for several nights and days, and from thence it spread with the rapidity of lightning to the neighbouring towns and their adjacent villages. As it approached these places, it subsided in some measure where it first appeared, but wherever it has been seen, it has been confined wholly to the chapels of the sect; it has originated from

some one crying out in the manner above related, and it has prevailed chiefly among those whose intellect is of the very lowest class. In every place, those who were influenced by the example given them, expressed their agony by convulsive motions of the limbs, and many by crying out in the most frightful manner, that the anger of the Almighty was about to be poured out upon them, that they heard the shrieks of the tormented spirits, and that they saw hell opening to receive them. As soon as the ministers who preached to them observed them thus affected, they craftily begged them to encourage their convictions, and laboured most earnestly to impress them with a belief that by nature they were the enemies of Christ, that therefore the wrath of God was upon them, and if they died in their sins, their portion would be in everlasting flames. Those whom they thus addressed repeated the words, and immediately applied them to their own consciences. This operated, as might be imagined, to increase the fury of the convulsive paroxysm. From the accounts I have received from the different parts of the country where this singular affection has prevailed, I suppose that not less than four thousand individuals have been subjected to its influence. A sensation like syncope, and a coldness and sense of weight

about the præcordia, are the symptoms first experienced; and soon after the patients shriek, as if in considerable agony. From the exclamations which escape many of the females, one would be almost led to conclude that they were in labour. In the first case I saw (a female,) and to which I gave particular attention, I thought it was absolutely the case. The muscles of the eyes are first convulsed, but these organs soon become fixed and staring.—The muscles of the face are next contorted in a most hideous manner. In a short time those of the throat and trunk partake of the commotion, and at every expiration the air is thrown out as if the patients were troubled with singultus; at the same time they shake and tremble, cry piteously, and toss the head from side to side with great agitation.—As the disease gains strength it proceeds to the superior extremities; and now the patients beat their breasts, clasp their hands, and perform a great variety of muscular gesticulation. I have not observed the lower extremities to have been equally affected in any of the cases I have witnessed. When these parts are seized, the action is carried on with a violence truly astonishing, and it continues an hour, two hours, or longer, according to the degree of strength of the convulsed person. In some cases the nervous energy is

exhausted in a few minutes, but the fit is usually of much longer duration. It has even been protracted to 70 or 80 hours. Many of the subjects who were seated during the paroxysm, rapidly bent their bodies forwards and backwards with corresponding motions of the arms similar to a man in the act of sawing timber. Others shouted, jumped, and writhed themselves into every posture of which their limbs were susceptible, and these they continued until their strengh was exhausted. Yawning is at first a constant symptom, indicating accumulation in the cavities of the heart; but as the distemper gathers force, the extreme agitation of the body is such, that the circulation becomes hurried, the breathing quickened, and the countenance swollen and bloated. When the strength is nearly exhausted, the patients usually swoon, and they remain in a rigid and motionless state, until respite from fatigue, fresh air or some other more powerful stimulus, enables them to re-act or to put a stop to the curious character they had undertaken.—From attentive observation I have been led to conclude that the persons affected are in a state of perfect consciousness during the paroxysm. In the incipient stage it very much resembles chorea, but towards the close its violence is so much increased that I have seen a

female effectually resist the efforts of four or five robust men to hold her. Any attempt to restrain them during the exacerbation of the paroxysm only made them doubly furious: they were therefore for the most part permitted to exercise themselves freely, until nature was no longer able to support the action. After the fit they complain of fatigue and soreness, and these are proportionate to the violence of the muscular action. The affection is not confined to sex or age or particular constitution. Women afford more instances of it than men. Children of five or six, and imbecile men of eighty, have been attacked; but its principal range is among ignorant girls and young women. Its influence, however, has been chiefly exerted on persons whose minds are of the very lowest order, and particularly on those who are disposed to be enthusiasts in religion.

As to the exciting cause of this disease, a variety of opinion exists. Some ascribe it to the spirit of *God*, others to the spirit of the *Devil*, others to *intoxication*, others to *insanity*, and others to the influence of the passions.

Fear was the passion to which the sermons and exhortations of the ministers, in the convulsive affections above described, were principally directed, and that in a manner truly terrific. Hell, everlasting punishment, damnation, and all

its tortures were exposed to their view; the misery of which they would partake if they died in their sins, was painted in the fiercest colouring, and every circumstance that vulgar fancy could suggest, was added to heighten the horror of the scene. These were incessantly repeated in terms so awful and alarming, that when the imbecility and ignorance of the convulsed persons are duly considered, it can excite no astonishment that corresponding emotions should have been produced in their minds.

SAINT FRANCIS.

"It is believed by all pious catholics that saint Francis bore in his body marks similar to those of Christ; of which an heretical biographer of St. Francis has given the following account. St. Francis and St. Dominic, he says, once lived together, and on a certain day, had for their dinner a breast of veal, which the former was left at home to roast while the latter went out for a bottle of wine. St. Dominic being delayed by some accident, the worthy St. Francis grew hungry, and with the assistance of another friar, contrived to demolish the breast of veal before his friend returned. Dominic came back with the wine, and missing the veal flew into a most ungovernable rage, raised the spit and ran

a tilt against poor St. Francis and wounded him in the side. Ashamed afterwards of the quarrel and its cause, they agreed to hush up the affair, St. Dominic consenting to bear testimony that God, as a peculiar favour, had miraculously produced in the side of St. Francis, the same mark which his own Son had borne. Upon the simularity of St. Francis to Christ, we have the following lines of Turcelin.

Exue Franciscum tunicâ laceroque cucullo,
Qui Franciscus erat, jam tibi Christus erit:
Francisci exuviis, si qua licet, indue Christum,
Jam Franciscus erit, qui modo Christus erat.

Thus translated by one White a presbyterian.

Strip Francis from his coate and cowle, all naked and you shall see,
He that ev'n now St. Francis was, to Christ shall turned be:
Again put Francis coate and cowle on Christ, (now mark the liar,)
He that ev'n now was Jesus Christ, will Francis be the fryer.

BOSSUET.

When Bossuet was a very young preacher, Louis XIV. was so delighed with him, that he wrote in his own name to his father, the Intend-

ant of Soissons, to congratulate him on having a son that would immortalize himself. An unbeliever going to hear Bossuet preach, said, on entering the Church " this is the preacher for me, " for it is by him alone I know that I shall be converted, if I ever be so." Bossuet pronounced the funeral oration on the Duchess of Orleans, who died so suddenly in the midst of a brilliant court, of which she was the glory and delight. No person better possessed the talent of infusing into the soul of his auditors, the profound sentiments with which he himself was penetrated. When he pronounced these words: "O nuit " desastreuse, nuit effroyable, ou retentit tout-a- " coup, comme un eclat de tonnere, cette nou- " velle: madame se meurt, madame est morte!" All the court were in tears. The pathetic and the sublime shone equally in this discourse. A sensibility more sweet, but less sublime, is displayed in the last words of his funeral oration on the great Condè. It was with this fine discourse that Bossuet terminated his career of eloquence, He concludes by thus apostrophising the Hero that France mourned: " Prince vous mettrez " fin à tous ces discours! Au lieu de deplorer la " mort desautres, je veux dé'sormais apprendre " de vous à rendre la mienne sainte; heureux si, " averti par ces cheveux blancs, du compte que

BOSSUET.

" je dois rendre de mon administration, je réserve
" au tropeau que je dois nourir de la parole de
" vie le reste d'une voix qui tombe, et d'une ar-
" deur qui s'eteint."

THE SEVEN SLEEPERS.

Among the insipid legends of ecclesiastical history, we may be tempted to distinguish the memorable fable of the SEVEN SLEEPERS, whose imaginary date corresponds with the reign of the the younger Theodosius, and the conquest of Africa by the Vandals. When the emperor Decius persecuted the Christians, seven noble youths of Ephesus concealed themselves in a spacious cavern, in the side of an adjacent mountain; where they were doomed to perish by the tyrant, who gave orders that the entrance should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber, which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years. At the end of that time, the slaves of Adolius, to whom the inheritance of the mountain had descended, removed the stones, to supply materials for some rustic edifice: the light of the sun darted into the cavern, and the seven sleepers were permitted to awake. After a slumber, as they thought, of a

few hours, they were pressed by the calls of hunger; and resolved that Iamblichus, one of their number, should secretly return to the city, to purchase bread for the use of his companions. The youth, (if we may still employ that appellation) could no longer recognise the once familiar aspect of his native country; and his surprise was increased by the appearance of a large cross, triumphantly erected over the principal gate of Ephesus. His singular dress and obsolete language, confounded the baker, to whom he offered an ancient medal of Decius, as the current coin of the empire: and Iamblichus, on the suspicion of a secret treasure, was dragged before the judge. Their mutual inquiries produced the amazing discovery, that two centuries were almost elapsed since Iamblichus, and his friends had escaped from the rage of a pagan tyrant. The bishop of Ephesus, the clergy, the magistrates, the people, and, as it is said, the emperor Theodosius himself, hastened to visit the cavern of the seven sleepers, who bestowed their benediction, related their story, and at the same instant peaceably expired. The origin of this marvellous fable cannot be ascribed to the pious fraud and credulity of the *modern* Greeks, since the authentic tradition reaches within half a century of the supposed miracle. James of Savoy, a

Syrian bishop, who was born only two years after the death of the younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the young men of Ephesus. Their legend, before the end of the sixth century, was translated from the Syrian into the Latin language by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence; and their names are honourably inscribed in the Roman, the Abbysinian, and the Russian calendar. Nor has their reputation been confined to the Christian world. This popular tale, which Mahommed might learn when he drove his camels to the fair of Syria, is introduced, as a divine revelation, into the Koran. The story of the seven sleepers has been adopted, and adorned by the nations, from Bengal to Africa, who profess the Mahommedan religion; and some vestiges of a similar tradition have been discovered in the remote extremities of Scandinavia.

BŒTIUS M'EGAN.

The siege of Clonmell, in the year 1650, is one of the most memorable in the annals of Ireland. Hugh O'Neal, a spirited young man, with twelve hundred provincial troops, maintained the town in so gallant a manner, that Cromwell's temper,

arts and military strength were fairly put to the test. Bœtius M'Egan, the Roman catholic bishop of Ross, was particularly active in collecting animating, and leading on the remains of the troops that Cromwell had put to flight in different engagements. This unfortunate prelate, who might be called the soul of the party, at length fell into the hands of Lord Broghill, one of the ablest of the parliamentarian generals. His Lordship knew the value of his captive, and prudently resolved to turn a man, whom the fortune of war had thrown into his hands, to the greatest advantage. He knew that the influence of his prisoner over the royalists was unbounded; and that a few words from him would have more effect than all the artillery he had collected. His Lordship therefore offered him his life, on condition that he would exercise his authority with the garrison of a fort called Carrickdrogid, near the field of battle. The bishop promised to use his influence; and so he did; for on being conducted to the fort, he conjured the garrison in the name of Heaven, their religion, love of country, and the spirits of those who had fallen in support of all that was dear to them, to maintain their post, and bury themselves in its ruins, before they would yield it up to an implacable enemy. As soon as he had done, he turned round, looked

on Lord Broughill with a smile of complacency and desired to be led to death. He was almost immediately executed, on a branch of a tree within view of the fort. Thus perished the brave Boothghalash M'Ardhagan, (as his name is written in Irish) who acted so gallantly from principle, and who undauntedly sealed the cause he had espoused with his blood.

DOCTOR BARROW.

Charles II. was wont in his humorous way to say of his chaplain, Dr. Barrow, that "he was "the most unfair preacher in England, because "he exhausted every subject, and left no room "for others to come after him." It was indeed too much the Doctor's way; when he got hold of a topic, he never knew how to leave any thing unsaid upon it. One of his best discourses, that on the duty and reward of bounty to the poor, actually took him up three hours and a half in delivering.

ARCHBISHOP MOUNTAIN.

In the reign of George II. the see of York falling vacant, his Majesty being at a loss for a fit person to appoint to the exalted situation, asked the opinion of the Rev. Dr. Mountain, who had raised himself by his remarkably face-

tious temper, from being the son of a beggar, to the see of Durham. The Doctor wittily replied, "Hadst thou faith as a grain of mustard seed, " thou would say to this mountain (at the same " time laying his hand on his breast) be removed, " and cast into the *sea* (see)." His Majesty laughed heartily, and forthwith conferred the preferment on the facetious Doctor.

SIMON BROWN.

Simon Brown, the dissenting clergyman exhibited a striking instance of the operation of remorse upon wounded sensibility. Brown fancied he had been deprived by the Almighty of his immortal soul, in consequence of having accidentally taken away the life of a highwayman, although it was done in the act of resistance to his threatened violence, and in protection of his own person. Whilst kneeling upon the wretch whom he had succeeded in throwing upon the ground, he suddenly discovered that his prostrate enemy was deprived of life. This unexpected circumstance produced so violent an impression upon his nervous system, that he was overpowered by the idea, of even involuntary homicide, and for this imaginary crime, fancied himself ever after to be condemned to one of the most dreadful punishments that could be inflicted upon a hu-

man being. The singular imagination of Brown was, that for this involuntary crime, his soul had deserted his body, the latter being allowed to exist in that wretched state as an awful warning. Under the influence of this malady, Brown sent to Queen Caroline, the consort of George the Second, a book written with great acuteness, accompanied by a letter, the conclusion of which alludes to himself as a monument of divine wrath in the loss of his soul.

TRANSUBSTANTIATION.

The learned Selden has given the history of transubstantiation in a comprehensive and pithy sentence. "This opinion is only rhetoric turned into logic." The etymologists (*See Tillotson's Serm.* 6) have unfortunately discovered that "*hocus-pocus*" has some connexion with this subject: for that the illiterate Romish Priests, who gabble Latin which they do not understand, instead of "*hoc est corpus meum*," have been taught to say, "*hocus-pocus* meum." This we believe, when we are told that, in Ireland they call part of the funeral service, "De profundis," (the 130 Psalm) by the style and title of "*Deborah Fundish.*"

BISHOP ATTERBURY.

In the debates on the occasional conformity and schism Bills in the House of Lords, in December 1718, they were very warmly opposed by Atterbury, Bishop of Rochester, who said, "he had prophesied last winter this bill would "be attempted in the present session, and he "was sorry to find he had proved a true prophet." Lord Coningsby, who always spoke in a passion, rose immediately after the bishop and remarked "one of the right reverends had set himself forth "as a prophet; but for his part, he did not know "what prophet to liken him to, unless to that "famous prophet Balaam, who was reproved by "his own ass." The bishop in reply with great wit and calmness exposed his rude attack, concluding in these words: "Since the noble Lord "hath discovered in our manners such a similitude, I am well content to be compared to "the prophet Balaam, but, my Lords, I am at a "loss how to make out the other part of the "parallel. I am sure that I have been reproved "by nobody but his Lordship." From that day forth Lord Coningsby was called "Atterbury's "pad."

PENANCE.

According to the discipline of St. Basil, the voluntary homicide was *four* years a mourner; *five* an hearer; *seven* in a prostrate state, and *four* in a standing posture.

DIVINES OF THE SEVENTEENTH CENTURY.

When the learned John Selden was a member of the famous assembly of divines at Westminster, who were appointed to new model religion, he used to delight in perverting them with curious quibbles. In one of these debates, these venerable sages were very gravely employed in in determining the distance between Jerusalem and Jericho; and one of the brethren, to prove that it could be but a short distance, observed, that "*fish* was carried from one place to the "other." On which Mr. Selden said, "Perhaps "it was *salt* fish." This remark threw the determination again into an uncertainty.

THE PRIOR OF COSMO.

In the reign of Louis XI. of France, the Prior of Cosmo obtained the King's permission to make a pilgrimage to the Holy Land, and so much time elapsed after his departure that it became the fixed belief of many, but especially of those who had any interest in so believing, that he had either

died during his journey, or was held in perpetual captivity by the infidels. Among those who most pertinaciously held this opinion was one of the King's Chaplains, who had long set his eye and heart on what he evidently considered the vacant priory; and so frequently and forcibly did he contrive to express his conviction on this head, that the King himself began at last to consider what was every day asserted, could not very well be without foundation; and the chaplain became in consequence prior of Cosmo. Scarcely however, had he begun to have a lively sense of his sovereign's goodness and his own comfort, and to feel himself at home in his new dignity, when one morning, blanched with fatigue and age, and supporting his enfeebled frame on his long pilgrim's staff, the old prior himself made his appearance at the royal levee. As may be supposed the sudden apparition produced much surprize and a little awkwardness. Louis XI. had too high notions of royal consistency ever to undo what he had once done, whether right or wrong; while at the same time his generous disposition would not suffer him to regard the offence of the old man's being thus inconveniently alive, as calling for any severe or immediate punishment. He therefore received him very graciously and touched as lightly as possi-

ble upon the loss of his priory: spoke of omitting no opportunity of benefiting him, in any way he might be able to point out; asked questions about the grand Turk; and concluded by consigning him to William de Comines, his secretary for the home department, who, with a most friendly squeeze of the hand, bowed him out of his apartment. The old man had unfortunately however, some stubborn notions of right about him, which prevented his acquiescing as readily as became a loyal subject in the loss he had sustained, notwithstanding the very flattering manner in which it was palliated. On the contrary, he omitted no opportunity of presenting himself before the royal countenance, and requesting in earnest but respectful terms, that his priory might be restored to him. Now not only was there a degree of provoking obstinacy in this conduct, but there was even an odour of treason about it: for as Louis justly reasoned, thus to iterate his suit was, by implication to assert, that without such iteration it would prove unavailing: and what was this but to impeach the sovereign's prime attribute of justice, and thus covertly to hold him up as unfit for his kingly office? It was upon the spur of some such reflections as these, and immediately after an interview with the importunate subject of them, that Louis, calling to his friend and minister,

Tristan, bade him, without delay, dispose of the prior of Cosmo, that he might be no more troubled with him. Now, Tristan was not only too loyal to dispute his master's will, but he had moreover, that delicacy of feelings which forbade him to pry into the reasons by which it might be influenced. In his mind the will of heaven, and that of the King were the same thing; or rather the latter claimed a superiority over the former, in proportion as the consequences of obedience and rebellion, in the latter case were more sensible and more immediate than in the former. He accordingly took an opportunity of calling, not on the prior de jure, but on the prior de facto that same evening, whom he found, nothing aware of his approaching fate, enjoying a social hour in the company of a few particular friends. As Tristan was well known to be a favourite at Court, it may be supposed he was received with the utmost politeness, and requested to take a seat at the table; an invitation he at first modestly declined; but upon being pressed he consented to take a single glass of wine; after which he requested a few minutes private conversation with the prior, to whom, as soon as they were alone, he intimated the royal order, and presented the sack in which he was to be enclosed and thrown into the Seine.

The next morning as King Louis was taking the air in the garden of the Louvre chatting freely with his faithful Tristan, on matters concerning the welfare of his realm, and inwardly congratulating himself on being at length quit of the eternal prior, on turning suddenly the corner of an alley, to his inexpressible dismay, he beheld the apparition of the old bearded suitor again crawling towards him. "Ah traitor," he exclaimed, turning to Tristan, "did I not charge you to rid me of that prior, and here he is again before me?" "Sire," replied the terrified favourite, "you "charged me to rid you of the prior of Cosmo, "and I went accordingly to the priory, whence "I took and drowned him yesterday evening. "But, gracious sir, there is no harm done by "the mistake, a prior more or less can make "but little difference; this evening I will rid "you of this one also." "No, no," said the King smiling graciously (for he was a monarch of most legitimate facetiousness) "one prior is "enough at a time—Go, old man, and take "possession of your priory, you will now find it "vacant."

CARICATURING.

A Roman priest, who lived in the middle of the seventeenth century, named the Abbé Malo-

tru, was remarkably deformed in his figure and ridiculous in his dress. One day, while he was performing mass, he observed a smile of contempt on the face of M. de Lasson, which irritated him so much, that the moment the service was over, he instituted a process against him. Lasson possessed the talent of caricature drawing; he sketched a figure of the ill made priest, decorated, as he used to be, in half a dozen black caps over one another, nine waistcoats and as many pair of breeches. When the court before whom he was cited, urged him to produce his defence, he suddenly exhibited his Abbè Malotru, and the irresistible laughter which it occasioned, insured his acquittal.

FRENCH CURATE.

During the French revolution the inhabitants of a village in Dauphiny had determined on sacrificing their Lord to their revenge, and were only dissuaded from it by the eloquence of their curate, who thus addressed them. "My friends, "the day of vengeance is arrived; the individu- "al who has so long tyrannized over you must "now suffer his merited punishment. As the care "of this flock has been entrusted to me, it be- "hoves me to watch over their best interests, "nor will I forsake their righteous cause. Suf-

" fer me only to be your leader, and swear to " me that in all circumstances you will follow " my example." All the villagers swore they would. "And," continues he, "that you further " solemnly promise to enter into any engage- " ment which I may now make, and that you " remain faithful to this your oath." All the villagers exclaimed, "We do." "Well then," solemnly taking the oath, "I swear to forgive our " Lord." Unexpected as this was, the villagers all forgave him.

MONKS AND SAINTS.

The ruin of the pagan religion is described by the heathen writers of that age, as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and of night. They relate, in solemn and pathetic strains, that the temples were converted into sepulchres, and that the holy places, which had been adorned by the statues of the Gods, were polluted by the relics of Christian Martyrs. "The Monks" (a race of filthy animals, to whom Eunapius is tempted to refuse the name of men) " are the authors of the new worship, which, in " the place of these deities, who are conceived " by the understanding, has substituted the " meanest and most contemptible slaves. The

" heads, salted and pickled, of these infamous " malefactors, who for the multitude of their " crimes have suffered a just and ignominious " death; their bodies, still marked by the im- " pression of the lash, and the scars of those " tortures which were inflicted by the sentence " of the magistrate: such" (continues Eunapius) " are the Gods which the earth produces in our " days; such are the martyrs, the supreme ar- " bitrators of our prayers and petitions to the " Deity, whose tombs are now consecrated as " the objects of the veneration of the people." Without approving the malice, it is natural enough to share the surprise of the sophist; the spectator of a revolution, which raised those obscene victims of the law of Rome, to the rank of celestial, and invisible protectors of the Roman empire. The grateful respect of the Christians for martyrs of the faith, was exalted by time and victory, into religious adoration; and the most illustrious of the saints and prophets were deservedly associated to the honours of the martyrs. One hundred and fifty years after the glorious deaths of St. Peter and St. Paul, the Vatican and the Ostian roads were distinguished by the tombs, or rather by the trophies of those spiritual heroes. In the age which followed the conversion of Constantius, the emperor, the consuls and the gene-

rals of armies, devotedly visited the sepulchres of a tent maker and a fisherman; and their venerable bones were deposited under the altars of Christ, on which the bishops of the royal city continually offered the unbloody sacrifice. The new capital of the eastern world, unable to produce any ancient and domestic trophies, was enriched by the spoils of dependent provinces. The bodies of St. Andrew, St. Luke, and St. Timothy, had reposed, near three hundred years, in the obscure graves, from whence they were transported, in solemn pomp, to the church of the Apostles, which the magnificence of Constantine had founded on the banks of the Thracian Bosphorus. About fifty years afterwards, the same banks were honoured by the presence of Samuel, the judge and prophet of the people of Israel. His ashes deposited in a golden vase, and covered with a silken veil, were delivered by the bishops into each others hands. The relics of Samuel were received by the people with the same joy and reverence which they would have shown to the living prophet; the highways, from Palestine to the gates of Constantinople, were filled with an uninterrupted procession; and the emperor Arcadius himself, at the head of the most illustrious members of the clergy and senate, advanced to meet his extraordinay guest,

who always had deserved and claimed the homage of kings. The example of Rome and Constantinople confirmed the faith and discipline of the catholic world. The honours of the saints and martyrs, after a feeble and ineffectual measure of profane reason, were universally established; and in the age of Ambrose and Jerom, something was still deemed wanting to the sanctity of a Christian Church, till it had been consecrated by some portion of holy relics, which fired and inflamed the devotions of the faithful. The presbyter Vigantius, the protestant of his age, firmly, though ineffectually, withstood the superstition of monks, relics saints, fasts, &c. for which Jerom compares him to the Hydra, Cerberus, the Centaurs, &c. and considers him only as the organ of the demon.

MONKISH ERUDITION.

A blunder has been related of the monks in the dark ages, which was likely enough to happen, when ignorance was so prevalent. A rector of a parish, going to law with his parishioners, about paving the church, quoted the authority from Saint Peter, "Paveant illi, non paveat ego:" which he construed, "they are to pave the church and not I." This was allowed to be good law by the judge, who was also an ecclesiastic, and the rector gained his cause.

VENTRILOQUISM.

Mr. St. Gille, a grocer, at Germain en laye, near Paris, whose powers as a ventriloquist gave occasion to may singular and diverting scenes, once sought shelter from a storm in a neighbouring convent; the community was in mourning; and on inquiring the cause, he was told that one of their body, much esteemed by them, had lately died. Some of the monks attended him to the church; and shewing him the tomb of their deceased brother, spoke very feelingly of the scanty honours that had been bestowed on his memory. Suddenly a voice was heard, apparently proceeding from the roof of the choir, lamenting the situation of the defunct in purgatory, and reproaching the brotherhood with their want of zeal on his account. The whole community being afterwards convened in the church, the voice from the roof renewed its lamentations and reproaches, and the whole convent fell on their faces, and vowed a solemn reparation. Accordingly they first chaunted a *de profundis* in full choir; during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations on his behalf. The prior, when the religious service was concluded, entered into a serious conversation with Mr. St. Gille, and inveighed against the absurd incredu-

lity of modern sceptics and pretended philosophers on the article of ghosts and apparitions: and Mr. St. Gille found it difficult to convince the fathers that the whole was a ludicrous deception.

END OF THE WORLD.

In the tenth century there was a prevalent, nay almost an universal, idea, that the end of the world was approaching. Many charters began with these words: "As the world is now drawing "to its close." An army marching under the Emperor Otho I. was so terrified by an eclipse of the sun, which it conceived to announce this communication, as to disperse hastily on all sides. As this notion seems to have been founded on some confused theory of the millenium, it died away when the seasons proceeded to the eleventh century, with their usual regularity. At a much later period however, it has at different times been renewed, and even in the year 1816, a gossip's story of this kind travelled all the way from Bologne to Paris, and, like the tale of the three crows, improved in its passage. According to this prophecy, the world was to be at an end on the 18th of July 1816. Alarm and consternation immediately prevaded all ranks; even those who affected to laugh at the prediction,

evidently felt its influence. Several persons retired to their estates in the country, as being, they fancied, in greater safety there; the churches were filled with devotees; and all awaited the event with patient horror, though ashamed of openly avowing it; for as a Frenchman's sensible part is ridicule, they were afraid of being laughed at, if the event did not come to pass. The arguments by which the prediction was supported were as follows.

The world had a beginning, therefore it must have an end; and why not on the 18th of July, 1816? It has been prophesied of, and all the prophecies will be fulfilled, therefore why not on the 18th of July, 1816? The Gospel tells us it is to be destroyed by fire; and why not, &c.? A warning always preceded the woe. It was given on the 18th of June, 1815, and according to all rules of prophesy, one year and one month marks the day of destruction, then why not, &c.?

The day preceding the dreaded catastrophe, some wag circulated proclamations, that the destruction of the world was put off *sine die*. This announcement quieted the apprehensions of some, while others refused all consolation until the day had actually passed.

MARTYRS.

The learned Origen, who from his experience as well as reading, was intimately acquainted with the history of the Christians, declares in the most express terms, that the number of martyrs was very inconsiderable. His authority would alone be sufficient to annihilate that formidable army of martyrs, whose relics, drawn for the most part from the catacombs of Rome, have replenished so many churches, and whose marvellous achievements have been the subjects of so many volumes of holy romance. As a specimen of these legends, we may be satisfied with 10,000 Christian soldiers crucified in one day, either by Trajan or Hadrian on Mount Ararat. The abbreviation of MIL. which may signify either *soldiers* or *thousands*, is said to have occasioned some extraordinary mistakes. If we recollect that *all* the plebeians of Rome were not Christians, and that *all* the Christians were not saints and martyrs, we may judge with how much safety religious honours can be ascribed to bones or urns indiscriminately taken from the public burial place. After ten centuries of a very free and open trade, some suspicions have arisen among the more learned catholics. They now require, as a proof of sanctity and martyrdom, the letters B M, a vial full of red liquor, sup-

posed to be blood, or the figure of a palm tree. But the two former signs are of little weight, and with regard to the last it is observed by the critics, 1st, That the figure, as it is called, of a palm, is perhaps a cypress, and perhaps only a stop, the flourish of a comma, used in the monumental inscriptions. 2nd, That the palm was the symbol of victory among the pagans. 3rd, That among the Christians it served as an emblem, not only of martyrdom, but in general of a joyful resurrection.

ARCHBISHOP NEVILL.

In the year 1470, says Fuller in his Church History, "George Nevill, brother to the great "Earl of Warwick, at his instalment into the "Archbishoprick of York, gave a prodigious "feast to all the Nobility, most of the prime "clergy, and many of the great gentry; where-"in by his bill of fare, three hundred quarters "of wheat, three hundred and thirty tuns of ale, "one hundred and four tuns of wine, one pipe "of spiced wine, eighty fat oxen, six wild bulls, "one thousand and four wethers, three hun-"dred hogs, three hundred calves, three thou-"sand geese, three thousand capons, three hun-"dred pigs, one hundred peacocks, two hundred "cranes, two hundred birds, two thousand

" chickens, four thousand pigeons, four thousand
" rabbits, two hundred and four bitterns, four
" thousand ducks, two hundred pheasants, five
" hundred partridges, four thousand woodcocks,
" four hundred plovers, one hundred curlews,
" one hundred quails, one thousand egrets, two
" hundred rees, above four hundred bucks, does,
" and roebucks, one thousand five hundred and
" six hot venison pasties, four thousand cold
" venison pasties, one thousand dishes of jelly
" pasted, four thousand dishes of plain jelly,
" four thousand cold custards, two thousand hot
" custards, three hundred pike, three hundred
" bream, eight seals, four porpoises, and four
" hundred tarts. At this feast the Earl of War-
" wick was steward, the Earl of Bedford, trea-
" surer; the Lord of Hastings, comptroller, with
" many more noble officers; servitors one thou-
" sand; cooks, sixty-two; kitcheners, five hun-
" and fifteen." "But," continues honest Ful-
ler, "seven years after the king seized on all
" the estate of this archbishop, and sent him
" over to Calais in France, where *vinctus jacuit*
" *in summa inopia*, he was kept bound in ex-
" treme poverty. Justice thus punished his for-
" mer prodigality."

BISHOP LATIMER.

The Grecians, at the commencement of every year, had festive meetings, to celebrate the completion of the Sun's annual course, and to rejoice that he had again commenced his wonted vivifying progress: from that people, the Romans, in the earliest state of their empire, borrowed this custom, which continued until its downfall; and from the Romans our ancestors received it, who afterwards getting into the habit of making presents to the magistrates, some of the fathers of the church wrote against the immoralities committed under the protection thus purchased, and the magistrates were forced to relinquish their advantages. The nation however continued the custom through all ranks in social life, from age to age; while it is also to be remarked that tokens, considered as a more respectable term than gifts, were continued to be received and bestowed by our *monarchs* and *nobles*, until the reign of James the Second. Bishop Latimer sent to Henry the Eighth a New Testament, richly illuminated, with an inscription on its cover, expressive of what he wished to impress upon his royal master's mind, though perhaps under no other licence dared he to have offered it: The words were, "*Fornicatores et adulteros*

"*judicavit Dominus;*" of the intended application of which, Henry was but too conscious.

DOCTOR DELANY.

Lord Carteret, while Lord Lieutenant of Ireland, went one day unattended to Dr. Delany's, to whom he was much attached, and told him that he was come to dine with him. The Doctor thanked his excellency for the honour he conferred on him, and invited him to walk in the garden, which his Lordship did with great good humour. After they had been there a few minutes the servant came to inform them that dinner was on table.

The Doctor had generally something suited to the season for himself and his mother, to whom he behaved with true filial tenderness and respect. The old lady did the honours of the table, and the host never made any apology for the entertainment, but said to his Lordship,

> To stomachs cloyed with costly fare,
> Simplicity alone is rare.

This conduct was highly agreeable to Lord Carteret, who, though a courtier, hated ceremony when he sought pleasure. His excellency after the cloth was taken away, and the bottle introduced, told the Doctor that he had always be-

lieved him to be a well bred man, but never had so clear a demonstration of it, as he had this day seen, "others" said his Lordship, "on whom I " have try'd the same experiment, have met me " in as much confusion as if I came to arrest " them for high treason; nay they would not " give me a moment of their conversation, which, " and not their dinner, I sought; but hurried " from me; and then, if I had any appetite de- " prived me of it by their fulsome apologies for " defects, and by their unnecessary profusion."

FATHER BERNARD.

Claude Bernard, or the "Poor Priest," as he was called, after a youth of great gaiety, grew disgusted with the world, devoted himself wholly to religion, and comforting the poor and unfortunate. With incredible fervour he assisted them by his charities and exhortations, stooping and humbling himself to the meanest of services on their account, and constantly refusing to accept of preferments, though many were offered to him by the court; and when Cardinal Richelieu at length absolutely insisted on his asking him for something, he made this whimsical answer, "Sire, after much study, I have at last " found out a favour to ask from you. When " I attend any sufferers to the gibbet, to assist

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" them in their last moments, we are carried " with so bad a bottom, that we are every mo- " ment in danger of falling to the ground. Be " pleased therefore, Sir, to order that some " better boards may be put to the cart." Richelieu laughed heartily, and immediately gave orders that the cart should be thoroughly repaired. His patience in solicitation was such as no circumstances, however offensive, could subdue. One day he presented a petition in favour of an unfortunate person, to a nobleman in place, who being of a hasty temper, flew into a violent passion and said many injurious things of the person for whom the priest interested himself. Bernard however, still persisted in his request: and the nobleman was at last so irritated, that he gave him a box on the ear. Bernard immediately fell at his feet, and presenting the other, said, " Give me a blow on this also, my Lord, and " grant me my petition." The nobleman was so affected by this humility, that he granted his request.

TITHE RECKONING.

The Rev. W. L—y, who was rector of Livermore, in Suffolk, received a visit from a farmer, who came to pay some arrears for tithes, and of whom he inquired concerning his family. The

farmer's wife had just given birth to her tenth child, which he told the rector, adding jocosely, "as you have a tenth part of my other produce, "Sir, I suppose I must bring you my tenth "child." "No," replied the good pastor, "I am a "bachelor, and cannot undertake the charge of "an infant; but I can do what will perhaps be "much more agreeable to you." He then returned the farmer the whole of his tithes, amounting to nearly a hundred pounds, towards the support of the child.

LEO X. AND HIS BUFFOON.

Querno, a kind of poetical buffoon, much in favour with Leo X. had been crowned arch-poet by the gay young men of fashion at the court of Rome. The Pope, fond of his burlesque talents, sent him choice dishes from his own table, but expected always some distich in return. Querno, like other bon-vivants, was tortured by the gout, and at one of its most powerful moments, he was obliged to write in gratitude for a dainty, and sent the following:

"Archipoeta facit versus pro mille poetis."

To which the good humoured Leo added,

"Et pro mille aliis archipoeta bibit."

Then Querno, resolving to show himself superior to his sufferings, wrote,

"Porrige, quod faciat mihi carmina docta, Falernum."

But the Pope as smartly replied,

"Hoc vinum enervat debilitatque pedes."

This sarcastic intercourse may be thus translated:

Querno. For millions of poets, the arch-poet composes.
Leo. By millions of bumpers, bepimpled his nose is.
Querno. A bowl of Falernian, t'enliven my strain,
Leo. You'll loose in your *feet*, what in *measure* you gain.

SAINT AMBROSE.

Saint Ambrose seems in most cases to have been above the silly pertinacity which so much characterised the early bishops; and there is yet in common usage, a saying in favour of a due conformity to established customs, which originated from this good ecclesiastic's docile and winning disposition. It was the custom at Milan to regard the Saturdays as festivals; while at Rome, those days were observed as fasts. St.

Augustine, who was anxious to follow that regulation which was regarded as most consistent with the orthodoxy of the times, consulted St. Ambrose, upon this knotty point, and received from him an explanation every way deserving of commemoration: "In matters of form only," said Ambrose, "and where not any fundamental "principle of rectitude be violated, it is proper to "be guided by general usage: when I am here, "I do not fast on Saturdays; but when I am "at Rome, *I do as they do at Rome.*" To the latter part of this judicious observation has been attributed the well-known precept of,

> "When you are at Rome,
> Do as they do at Rome."

To which has been since added,

> "When you are elsewhere,
> Do as they do there."

Among other relics preserved at Milan, were "the very gates of the church, which," says a modern traveller, "St. Ambrose shut against Theodosius."

PRIESTLY POWER.

In the reign of the "Bloody Mary," the popish Bishop of London publicly preached the doctrine

that priests were *superior* to Angels. "The dig-
" nity of Priests," said that impious prelate, "by
" some means passeth the dignity of Angels,
" because there is no power given to any of the
" Angels to *make* the body of Christ, which the
" least priest may do on earth, and the *highest*
" Angel in heaven cannot do: wherefore priests
" are to be honoured before all Kings of the
" Earth, Princes and Nobles. For a Priest is
" higher than a King, *happier* than an Angel,
" and *maker* of his *Creator*!"

SYMPATHY OF NATURE.

We are told that when St. Helena, of pious memory, had discovered the true Cross of Christ, she permitted various fragments to be taken from it, which were encased, some in gold, and some in gems, and conveyed to Europe, leaving the principal or main part of the wood in the charge of the Bishop of Jerusalem, who exhibited it annually at Easter, until Chosroes, King of Persia, plundered Jerusalem in the reign of the Emperor Phocas, and took away this holy relic.

Before this fatal event we are taught to believe, by Rigordus, an historian of the thirteenth century, that the mouths of Christians used to be supplied with 30, or in some instances, no doubt according to their faith, with 32 teeth;

but that *after* the Cross was stolen by the infidels no mortal has ever been allowed more than 23!

BISHOP SQUIRE.

A living in Carmathenshire, in the gift of Squire, bishop of St David's, becoming vacant, a nobleman wrote a letter to him, strongly recommending a gentleman to the appointment, and promising his own interest and that of his friends in behalf of the bishop at all times. Before the bishop returned an answer to the nobleman, a poor curate, miserably dressed, came to the bishop's house at Aberguilly, and sent in a letter to his lordship, in which he stated that he had a wife and five children; that his income was only twelve pounds a year, and therefore they wanted the common necessaries of life; that he had no friend to recommend him, but hearing of the goodness of his lordship's heart, and his generosity, he was come to petition his lordship for the vacant living. The bishop ordered him in, gave him a dinner, which he much needed, for he had walked upwards of twenty Welch miles; required a certificate of his good behaviour, which he produced; found him qualified for the office; and not only presented him with the living, but also gave him money to discharge the expences of induction.

SAINT MICHAEL AND THE HEAVENLY HOST.

In the preamble to the statutes instituting the Order of St. Michael, founded by Louis XI. of France, in 1469, the archangel is not only honoured with the title of "My Lord," but also created a "Knight;" the words are:

"In consequence of the perfect and singular "love we bear to the noble Order of Chivalry, to "the Glory of God, and the Virgin Mary, and in "honour and reverence of my *Lord*, ST. MI-"CHAEL, the archangel, and first knight, who "in order to *revenge the quarrel of God*, fought "against the Dragon, the enemy of mankind, "and tumbled him headlong from heaven: we, "on the first day of August, 1469, the ninth of "our reign, in our castle of Amboise, have "created and established an order of fraternity, "or good-fellowship, under the name of ST. "MICHAEL."

Ridiculous, not to say impious, as was this strange mixture of devotional and worldly interests, Louis, although ancestor of the present royal family of France, cannot be charged as the inventor of this and many other absurdities equally gross, which had in fact prevailed for more than two centuries prior to the reign of that devout prince. The APOSTLES had been *denominated* NOBLES or KNIGHTS; and to

add to the inconsistencies and abominations of those dark times, the PAGAN HEROES were all *canonized*. Thus there were *Saint* THESEUS, *Saint* ALEXANDER, *Saint* CÆSAR, &c, and *Earl* PETER, *Count* PAUL, *Baron* STEPHEN, &c. innumerable instances of which may be found in historical accounts, both devotional and political. The introductory comment to one of the Sermons or Epistles upon ST. STEPHEN's Festival, thus prepares the reader for the subject it contains:

> "Entendes toutes a chest Sermon,
> "Et clair et lai tutes environ:
> "Contes vous vueille la pation
> "De Saint Estieul le Baron."

That is, attend all of you to this sermon, as well Clergy as Laity, for by this you will be informed of the passion of the *Baron* SAINT STEPHEN.

In latter times also, when chivalry had abated in its influence, and even after the Reformation, this silly and wicked desire of making things sacred, more esteemed for human causes, still was persevered in; and we are assured by the author of a small work, in quarto, entitled, "The Blazon of Gentrie," that not only the Apostles were "Gentlemen of blood, and many of them "descended from that worthy Conqueror, Judas

Maccabeus, though, through the tract of time, "and persecution of wars, poverty oppressed the "kindred, and they were constrained to servile "works;" but it is profanely added, as a climax to such absurdity, "Christ was a gentleman, as "to his flesh, by the part of his mother, and "might, if he had esteemed of the vain glory of "this world, have borne Coat Armour"!!!

BARA.

Mr. Howel, in his descriptive travels through Sicily, gives a very particular account of the magnificent manner in which the festival of the Assumption of the the Virgin is kept by the Sicilians under the title of BARA; which, although expressive of the machine he describes, is also, it appears, generally applied as a name of the feast itself. An immense machine of about 50 feet high is constructed, designing to represent Heaven; and in the midst is placed a young female personating the Virgin, with an image of Jesus on her right hand; round the Virgin 12 little children turn vertically, representing so many Seraphim, and below them 12 more children turn horizontally, as Cherubims; lower down in the machine a sun turns vertically, with a child at the extremity of each of the four principal radii of his circle, who ascend and de-

scend with his rotation, yet always in an erect posture; and still lower, reaching within about 7 feet of the ground, are placed 12 boys, who turn horizontally without intermission around the principal figure, designing thereby to exhibit the 12 Apostles, who were collected from all corners of the earth, to be present at the decease of the Virgin, and witness her miraculous assumption. This huge machine is drawn about the principal streets by sturdy monks; and it is regarded as a particular favour to any family to admit their children in this divine exhibition, although the poor infants themselves do not seem long to enjoy the honours they receive as Seraphim, Cherubim, and Apostles; the constant twirling they receive in the air "making," says this facetious author, "some of them fall asleep, many of them "vomit, and several do still worse!"

SAINT LAWRENCE.

When the præfect of Rome demanded of St. Lawrence the treasures belonging to the Church of which he had known him to have been guardian, and to have disposed of, "The opulence "of the Christian Church," said St. Lawrence, "consists in its poor; take them, and afford "them shelter, you will find their custody su- "perior to all other riches." "The Christian

"Creed," retorted the præfect, "requires them "to render unto Cæsar the things which are "Cæsar's; this man withholds the Emperor's "dues; lead him to torment." The good Deacon was thereupon placed on a gridiron, over a slow fire, and broiled to death, on the 10th August, 258, amidst the horrid shouts and exultations of surrounding barbarians.

The fortitude with which he sustained his excruciating agonies is the theme of most of his historians, some of whom, in their zeal, not only record him to have declared, that "he felt rather comforted than tormented;" but even that, in triumph he bade his executioners "to turn "him on the other side, for that the one down-"wards was broiled enough."

From the circumstance of St. Lawrence having been by birth a Spaniard he has ever been held in much veneration by the Spanish nation; his fortitude has been extolled by innumerable of their writers, and his piety most strongly recommended as worthy of imitation; yet has the pride for which the Grandees have been remarkable, occasionally overcome the superstition of the country and with it every notion of piety. "St. Lawrence," said a Castilian courtier to the Spanish monarch within the last century, "did not, as the priests "declare, so nobly bear his sufferings, assisted

" by God's grace, but solely by the valour inhe-
" rent in him as a Spaniard!"

MASSILLON.

When this illustrious man was asked where a man like him, whose life was dedicated to retirement, could borrow his admirable descriptions of real life, he answered: " from the human " heart; however little we may examine it, we " shall find in it the seeds of every passion. " When I compose a sermon, I imagine myself " consulted upon some doubtful piece of busi- " ness. I give it my whole application to de- " termine the person who has recourse to me, to " act the good and proper part. I exhort him, " I urge him, *and I quit him not till he has* " *yielded to my persuasions.*

On preaching the first Advent Sermon at Marseilles, Louis XIV. paid the following most expressive tribute to the power of his eloquence: " Father, when I hear others preach, I am very " well pleased with them: when I hear you, I " am dissatisfied with myself." The first time he preached his sermon on the small number of the elect, the whole audience were at a certain part of it seized with such violent emotion, that almost every person half rose from his seat, as if

to shake off the horror of being one of the cast out into everlasting darkness.

When Baron, the actor, came from hearing one of his Sermons, "Friend," said he to one of the same profession, who accompanied him, "here is an *orator*; we are only *actors*."

INTREPID BISHOP.

A house in the town of Auch had taken fire, the whole staircase was in flames; and in the highest story there was a feeble old woman, cut off apparently from every way of escape. The Bishop of the place offered two thousand francs to any person who would rescue her from destruction. No one presented himself; the flames made rapid progress; the unfortunate victim of years and infirmity was on the point of perishing. The bishop did not stop any longer to deliberate, he wrapped a wet cloth around him; rushed into the midst of the raging element; reached the woman, and brought her down in safety.

DOCTOR SOUTH.

The learned and witty preacher, Dr. South, sometime before his death, resided at Paversham, in Oxfordshire. Having occasion to go to London on particular affairs, he took the opportunity of paying a morning visit to his old friend, Dr.

Waterland. The Doctor rejoiced to see him, pressed him to stay to dinner, which he consented to do; but the doctor's lady, who was a remarkable economist, calling her husband into an adjoining room, began to expostulate with him on the absurdity of asking the gentleman to dine, when he knew she was utterly unprovided. The doctor endeavoured to pacify her by saying it was his fellow collegian, and he could not do less than ask him to dine; he therefore begged she would compose herself and hasten to provide something elegant, for there was not a man in the world he respected more than the friend that was now come to see him. This, instead of mending the matter, made it worse; the lady said, she had already got a leg of mutton, and if he would be so silly as to invite his friends upon such occasions, they should take what she had to give them, for she would not be put out of her way for any of them. The doctor was now provoked beyond all patience, and protested that if it were not for the stranger then in the house he would chastise her. Dr. South, who had heard the whole dialogue, and was not a little diverted, instantly stopped the dispute, by saying with his usual good humour, in a voice loud enough to be heard, "Dear Doctor, as we "have been friends so long, I beseech you not

" to make a stranger of me upon this occasion." The lady ashamed of the discovery, retired, and appeared no more that day, but ordered a handsome dinner to be served up, and left the two doctors to enjoy themselves peaceably, to their mutual satisfaction.

MR. DRAKE.

Dean Cowper, of Durham, who was very economical of his wine, descanting one day on the extraordinary performance of a man who was blind, he remarked, that the poor fellow could see no more than " that bottle." "I do not won-" der at it at all, Sir," replied Mr. Drake, a minor canon, "for *we* have seen no more than that bottle, all the afternoon."

JEWS.

From the preface to Leland's collection, it appears, that Mr. Richard Waller believed the Jews to have been settled in England during the supremacy of the Romans; the ground of his conjecture being this; "Above seventy years ago, " there was found at London, in Mark Lane, a Romish brick, having on one side a bas relief, representing Sampson driving the foxes into a " field of corn, which brick was the key of an " arched vault, discovered at the same time full

" of burnt corn; and from the elegancy of the " sculpture, and other criteria, it was inferred " that this brick could be no work of latter ages, " and is if Romans, of Roman Jews, from its " subject."

ISLAND OF CAPRARIA.

This small island, which has borrowed its name from the wild goats, its regular inhabitants, was occupied in the fourth and fifth centuries by a new colony of a strange and savage appearance. " The whole island (says an ingenious traveller of " those times) is filled, or rather defiled, by men, " who fly from the light, who call themselves " Monks, or solitaries, because they chuse to live " alone, without any witnesses of their actions. " They fear the gifts of fortune from the appre- " hension of losing them; and, lest they should " be miserable, they embrace a life of voluntary " wretchedness. How absurd is their choice! " how perverse their understanding! to dread " the evils, without being able to support the " blessings, of the human condition. Either " this melancholy madness is the effect of dis- " ease, or else the consciousness of guilt urges " these unhappy men to exercise in their own " bodies the tortures which are inflicted on " fugitive slaves by the hands of justice."

CARDINAL XIMENES.

That ashes have usually been considered as an appropriate type of mortality, the following anecdote may be thought a forcible illustration: Isabella of Spain, who possessed all the haughty spirit of that nation, was not less conspicuous for her good sense; and the great and magnanimous Ximenes *knew well* how to take advantage of such prominent features of character. The Cordeliers, of which order he was principal, having acquired an excessive influence, which the cardinal was resolved to diminish, even if he should fail in effecting a thorough reform, he boldly determined upon an expedient well calculated, though fraught with danger, to obtain success. With an assumed insolence and contumely, he first excited the indignation of Isabella, against the whole order of which he was the *ostensible intemperate head*: and that effected, he nobly urged the vanity of *all* earthly pride. "Recollect, sir," said the astonished fair one, "who you are, and to whom you speak." "Yes, madam," replied Ximenes, "I am aware I speak to the "queen of Spain, a being *like myself and all my* "*order*, sprung from the ashes, to which we "must alike return." The rebuke was felt! The queen acquiesced in the doctrine, and, the

cardinal succeeded in the radical reformation of his turbulent brethren!

SAINT DENYS.

The *French*, who have chosen St. Denys, or Dionysius, as their tutelar saint, confound together the histories of the Areopagite and that of the Bishop of Paris: and a little town between St. Brine and Paris, about four miles from the latter, has been named after him—meaning the Bishop—because their legends affirm that, "after having been decollated, he walked from "Paris to found an abbey on that spot, *carrying* "*his head under his arm*, and only resting seven "times at equal distances, to bless and console "his wondering and admiring followers, who, "to perpetuate the remembrance of so miracu- "lous an effort, caused crosses or pillars to be "erected at those seven places, on which it has "been customary to lay for a short time the re- "mains of the defunct which pass them for in- "terment."

Denys is far from being the only Saint to whom superstition has assigned the supernatural power of bearing his head in his hand after the axe of the executioner had removed it from his shoulders.

In the early ages it was customary for the

painters when depicting the martyrs, to exhibit some token of their respective sufferings; hence the *martyrs* who had been decapitated were, therefore, usually represented with headless trunks, and the head on some adjoining table, or more commonly in their hands: and it was easy for ignorance and credulity, not only to mistake that type, but to be led into the belief that those holy persons had actually so carried their heads about for the benefit of believers.

To the like error of the illiterate may be assigned the construction put upon the sign yet preserved by the oil shops, of the "*Good Woman*," which was originally expressive of some female Saint, *Holy* or *Good Woman*, who had met death by the privation of her head. It has of late however, been converted into a joke against the females, whose alleged loquacity is considered to be satirized by the representation: and the more strictly to conform to such meaning, this sign is now more commonly called the "Silent Woman."

DELICATE ARTIFICE.

Two young ladies of a respectable family in the west of England, were so much reduced, as to be compelled to take in needle work for their subsistence. The circumstance reaching the ear

of a wealthy clergyman in the neighbourhood, who had received some favour from the family, he instantly repaired to the house, and fearful of wounding their delicacy, said, "I am informed, "ladies, that you have in your apartment a most "valuable picture. I entreat you to let me have "it, for which I will settle an annuity of fifty "pounds upon you, and it shall commence this "moment." It is unnecessary to add that the offer was accepted.

DOCTOR SHAW.

Stow relates, that while Richard III. was protector, it was desired by that crafty prince and his council, that the famous, or rather infamous Dr. Shaw, should in a sermon, at Paul's Cross, on a text from the danger of illegitimate succession, signify to the people, that neither king Edward, nor the duke of Clarence, nor the children of the duke of York, were legally begotten, and that the protector should come in at this period of the discourse, as if by accident, when the Dr. was to proceed in these words: "But "see the Lord protector, that very noble prince, "the special pattern of knightly prowess, as "well in all princely behaviour, as in the linea-"ments and favour in his visage, representing "the very face of the noble duke his father:

" this is the father's own figure; this his own " countenance; the very print of his visage, " the very sure undoubted image, the plain ex- " press likeness of the noble duke." It fell out however, through over much haste, the Doctor had spoken all this before the protector came in; yet beholding him enter, he suddenly stopped in what he was saying, and began to repeat his lesson again, " but see the Lord Protector, that " very noble prince," and so on. " But the peo- " ple," says Speed, " were so far from crying " King Richard," that they stood as if they had " been turned into stones, for this very shameful " Sermon."

PREFERMENT.

Among the daily inquiries after the health of an aged bishop of D****m, during his indisposition, no one was more sedulously punctual than the bishop of E****r, and the invalid seemed to think, that other motives than those of anxious kindness, might contribute to this solicitude. One morning he ordered the messenger to be shown into his room, and thus addressed him: " Be so good as present my compliments to my " Lord Bishop, and tell him that I am better, " much better; but that the bishop of W——r " has got a sore throat arising from a bad cold, " *if that will do.*"

IRISH PRIEST.

An Irish peasant complained to the catholic priest of his parish, that some person had stolen his best pig, and supplicated his reverence to help him to the discovery of the thief. The priest promised his best endeavours; and his inquiries soon leading him to a pretty correct guess as to the offender, he took the following amusing method of bringing the matter home to him. Next Sunday after the service of the day, he called out with a loud voice, fixing his eyes on the suspected individual, "Who stole Pat "Doolan's pig?" There was a long pause, and no answer; he did not expect that there would be any, and descended from the pulpit without saying a word more. A second Sunday arriving without the pig being restored, his reverence, again looking steadfastly at the stubborn purloiner, and throwing a deep note of anger into the tone of his voice, repeated the question, "Who stole Pat Doolan's pig? I say, who stole "*poor* Pat Doolan's pig? Still there was no answer, and the question was left as before, to work its effect in secret on the conscience of the guilty individual. The hardihood of the offender however, exceeded all the honest priest's calculations. A third Sunday arrived, and Pat Doolan was still without his pig. Some stronger mea-

sure now became necessary. After service was performed, his reverence, dropping the question of "Who stole Pat Doolan's pig?" but still without directly accusing any one of the theft, reproachfully exclaimed, "Jimmie Doran! Jimmie Doran! you trate me with contimpt," Jimmie Doran hung down his head, and next morning the pig was found at the door of Pat Doolan's cabin.

Another Irish priest, by name Felix Maeabe, author of a grammar of the English language, was expatiating from the pulpit on the reciprocal duties of the pastor and his flock, and on the account to be given on that subject at the day of final retribution. "Well, father Felix," he observed, "the great Judge will say, and how "have you fulfilled the duties of your office? "Have you neglected the charge you under- "took, or supplied the wants of your parishion- "ers? and I shall reply, Holy Father, I prached "to them, and I prached to them, I prayed for "their sowls, and I gave them my blessings." "Well, Father Felix and how did your flock "trate you? Did they pay you their dues and "bring you their offerings? And then you vil- "lains, what am I to say?" added he, apostro-

phising the congregation, "You know you do "nothing but chate me."

DOCTOR WATTS.

Dr. Watts was remarkable for his vivacity in conversation, although he was never forward in the display of it. Being one day in a coffee room with some friends, he overheard a gentleman say, "What is that the great Dr. Watts?" The Doctor who was of low stature, turned suddenly round, and with great good humour repeated a verse from one of his lyric poems, which produced a silent admiration of his modesty and talents.

> Were I so tall to reach the pole
> Or mete the ocean with my span,
> I must be measured by my soul,
> The mind's the standard of the man.

The poetical precocity of this gentleman was so remarkable, that he may absolutely be said to have lisped in numbers. To check his propensity to rhyme, even in common conversation, his father was once about to chastise him, when the unfortunate little delinquent preferred the following petition.

> Pray, father, on me pity take,
> And verses I no more will make:

MOUNTAIN CONVENTS.

The utility of the convent of Mount St. Bernard, as a place of refuge, appeared so manifest to Bonaparte, that he endowed it with an additional estate in Lombardy, and thus considerably increased its revenues. In this he did well; for independently of the general hospitality which is exercised by the Monks, the ordinary expences of the establishment must be enormous, in a place which is inaccessible by carriages, and where a pound of wood literally bears the same price as a pound of bread. A very different system has been followed by the successors of Bonaparte.

A magnificent building which he had begun, a sort of caravansera, on the top of the Simplon, has been left half finished, but things are infinitely worse on Mont Cenis. Bonaparte had there, as well as here, constructed several houses called Refuges, at different distances, for the shelter of passengers in dangerous months, and endowed them with slight privileges, such as that of selling wines, provisions, &c. duty free. It was among the early acts of the king of Sardinia, to abrogate these, and the Refuges of Mont Cenis are lost to the traveller.

POPE JOAN.

The influence at Rome during the ninth century, of two sister prostitutes, MAROZIA and THEODORA, was founded on their wealth and beauty, their political and amorous intrigues; the most strenuous of their lovers was rewarded with the Roman mitre, and their reign may have suggested to the darker ages the fable of a female pope. The bastard son, the grandson and great grandson of Marozia, a rare genealogy, were seated in the chair of St. Peter; and it was at the age of nineteen years that the second of these became the head of the Latin church. His youth and manhood were of suitable complexion; and the nations of pilgrims could bear testimony to the charges that were urged against him in a Roman synod, and in the presence of Otho the great. As John the XII. had renounced the dress and decencies of his profession, the soldier may not perhaps be dishonoured by the wine that he drank, the blood that he spilled, the flames that he kindled or the licentious pursuits of gaming and hunting. His open symony might be the consequence of distress, and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read with some surprise that the only grandson of Marozia lived in public adultery with the

matrons of Rome; that the Lateran palace was turned into a school for prostitution, and that his rape of virgins and widows had deterred the female pilgrims from visiting the shrine of St. Peter, lest, in the devout act, they should be violated by his successor. The protestants have dwelt with malicious pleasure on those characters of anti-christ; but to a philosophic eye, the vices of the clergy are far less dangerous than their virtues.

ARCHBISHOP CHICHELEY.

Archbishop Chicheley made an extraordinary and unfortunate mistake in 1415, when, to reform the barber-surgeons, he strictly enjoined that their shops should not be opened on the Lord's day, namely, the *seventh* day of the week, which the Lord blessed and made holy, and on which, after his six day's works, he rested from all his labour. The Jews were much gratified at this error, but their triumph was of short duration.

CARDINAL DU BOIS.

M. Boudon, an eminent surgeon, was one day sent for by the Cardinal du Bois, prime minister of France, to perform a very serious operation upon him. The cardinal on seeing him enter the room, said to him, "You must not expect to

" treat me in the same rough manner as you " treat your poor miserable wretches at your " hospital of the Hotel Dieu." "My lord," replied Mr. Boudon with great dignity, "every one " of those miserable wretches, as your eminence " is pleased to call them, is a prime minister in " my eyes."

PULPIT FLATTERY.

One of the first acts performed by George the Third, after his accession to the throne, was to issue an order, prohibiting any of the clergy who should be called to preach before him, from paying him any compliment in their discourses. His majesty was led to this from the fulsome adulation which Dr. Thomas Wilson, prebendary of Westminster, thought proper to deliver in the chapel royal; and for which, instead of thanks he received from his royal auditor a pointed reprimand, his majesty observing, " that he came " to chapel to hear the praises of God, and not " not his own." This circumstance operated wonderfully on the reverend orator, as from that moment he became a flaming patriot. The Doctor took part with Wilkes, was made liveryman of the joiner's company and lavished large sums upon Mrs. Macauley, the republican historian, in whose honour he caused a small statue to be

erected in his church at Walbrook; though before he died, he ordered it to be removed, not indeed so much from a sense of the impropriety of the thing, as out of resentment to the lady, who had displeased him by her marriage.

DR. BERKELEY.

As Berkley, the celebrated author of the immaterial theory, was one morning musing in the cloisters of Trinity College, Dublin, an acquaintance came up to him, and seeing him wrapt in contemplation, hit him a smart rap on the shoulder with his cane. The Doctor starting, called out "*What's the matter?*" His acquaintance looking him steadily in the face, replied, "No matter "Berkeley."

ST. POL DE LEON.

The miracles, which are reported by tradition to have been performed by St. Pol de Leon, far exceed those of any other saint in the calendar. He flourished towards the close of the fifth century, and England is said to have been the country which had the honour of giving him birth.

Saints for the most part have not begun their career of wonders till somewhat advanced in life; but St. Pol, even when a lad at school, gave an

earnest of the future exploits which might be expected from him. The field of the monastery in which he was a student, was ravaged by such a number of birds, that the whole crop of corn was in danger of being destroyed. St. Pol summoned the sacrilegious animals to appear before the principal of the monastery, who also was a saint, called Hydultus, that they might receive the correction they merited. The birds, obedient to his summons, presented themselves to him in a body, but St. Hydultus being of a humane disposition, only gave them a reproof and admonition, and let them go. The grateful birds never after touched the corn of the monastery. In a a convent of nuns hard by, situated on the sea shore, and extremely exposed to the tempestuous wind of the north, lived a sister of St Pol. She represented the case of the convent to her brother, when he ordered the sea to retire four thousand paces from the convent, which it did immediately. He then directed his sister and her companions to place a row of flints along the the shore for a considerable distance; which was no sooner done, than they immediately increased into vast rows, which so entirely broke the force of the winds, that the convent was never after incommoded by them.

These two first essays of St Pol's miraculous

powers, were performed on his native soil, England; but feeling probably the force of the proverb, that "a prophet has no honour in his "own country," he soon after took a fancy to travel, and walked over the sea one fine morning to the isle of Batz.

A Count de Guythuse was then governour of the island, who laboured under a great uneasiness of mind, on account of a silver bell belonging to the king of England, the possession of which, in defiance of the injunction contained in the tenth commandment, he coveted exceedingly. St. Pol ordered a fish to swallow the bell and bring it over. The mandate was no sooner issued, than obeyed; but the saint thus provided a dangerous rival to his fame, for the bell became almost as celebrated an adept in miracles as himself. As usual however in all cases of competition, the public was benefited; and between the saint and the bell, the want of physicians in the country was entirely precluded. The bell was afterwards deposited among the treasures in the cathedral of St. Pol de Leon.

But the isle of Batz, at the time of the saint's arrival, was visited with even a heavier affliction than the mental uneasiness of its governour, it was infested by a terrible dragon, which devoured men, animals, and every thing that came in

its way. St. Pol, dressed in his pontifical robes, repaired to the monster's cavern, accompanied by a young man whom he had selected for that purpose; and commanding it to come forth, it soon appeared, making dreadful hissings and howlings. A stroke of his staff silenced it; when a rope was thrown round its neck, and the young man was ordered to lead the monster away; all this was done without any opposition. St. Pol led it to the northernmost part of the island, where, with another stroke of his staff, he precipitated the monster into the sea, whence it never more returned.

The Count de Guythuse, charmed, as he reasonably might be with such a guest, resigned to him a splendid palace, in which he lived, and retired to Occismor, on the continent, the place where St. Pol de Leon now stands. The palace was converted by the saint into a monastery, and there being no water, he again had recourse to his staff, and produced the fountain which is still in existence on the sea shore; and it is because it was miraculously produced, that it is not affected by the overflowing of the sea. St. Pol was afterwards bishop of Occismor and it was then that the place changed its name. Here he continued for a long time to work miracles; but at length, growing weary of mankind, he re-

tired again to the isle of Batz, where he ended his days at the great age of one hundred and two years. The inhabitants of the island would gladly have interred his body there; but the people of Occismor claimed it, on the plea of his having been their bishop: at length a compromise was made, and it was agreed that it should be divided, and that each should have a half. But, as they were about to carry this agreement into execution, the body suddenly disappeared, and was afterwards found at the sea shore of Occismor, which was considered as a plain indication that the saint himself chose that for the place of his interment.

DR. SOUTH.

In the year 1680, when the celebrated Dr. Robert South was rector of Islip in Oxfordshire, a small chapel in the gift of the rector became vacant. Dr. South's curate, who, like the curates of the present day, performed the whole duty of the parish without an adequate remuneration, applied for the vacant situation; this was refused. The following Sunday being the fifteenth day of the month, he devoutly expressed his feelings in the regular course of the service by thus reading the seventh verse of the seventy-fifth psalm: "Promotion cometh neither from the East, nor

" from the West, nor from *thee*, (the) South." The Doctor conceded to wit, what merit had failed to obtain, and the curate found himself in possession of the wished for dignity ; " passing " rich with forty pounds a year."

MONKISH MIRACLES.

It is solemnly narrated, that two Christian Pilgrims, travelling in Poland, were hospitably entertained by Rusticus, then a Pagan peasant, but who was afterwards happily converted, and promoted to sovereignty, which he enjoyed to the advanced age of 120 years: they arrived before the threshold of this noble convert when he was preparing to celebrate the birth of one of his sons; a fat hog killed in honour of the occasion was the fare, and the fatigued and exhausted Pilgrims were made partakers of the humble, but substantial feast. Gratitude warmed the travellers' hearts, and they determined to work a miracle for the salvation of their host; with many a fervent prayer, and many a cross, they pronounced a blessing on the half-consumed hog, " *which, from thenceforth never diminished in* " *its weight*," however freely resorted to, by the wondering family. Rusticus was, *of course*, withdrawn from heathen errors; his astonished and admiring countrymen followed the glorious

example, and chusing him for their chief, added to his name Piustus, to denote his virtues.

EASTER CUSTOMS.

The custom of eating Tansy-puddings and Cakes at Easter, now confined to some few places distant from the metropolis, was introduced by the monks, whereby symbolically to keep in remembrance the *bitter herbs* in use among the Jews at this season; though, at the same time, bacon was always part of the Easter fare, to denote a contempt of Judaism. The Jews themselves, however, long since contrived to diminish the bitter flavour of the Tansy, by making it into a pickle for their Paschal Lamb, from whence we borrow the custom of taking mint and sugar as a general sauce for that description of food.

Aefricke, abbot of St Alban's and Malmesbury, in an epistle to Bishop Walsine, thus censures the folly and impiety practised by some priests in his days, now nearly eight centuries past; "*Some Priests*," says he, as translated from the Saxon by the author of "A Testimony "of the Antiquity of the Church of England," published in 1567, "*keep the housell (i. e. the "sacramental wafer) that is hallowed in Easter "Day, all the year for Syke Men. But they do "grecatlye amysse, by cause it waxeth Horye.*

" *That housell is, Christ's bodye; not bodylie,*
" *but ghostly.*"

CROSS WRITING.

A French bishop writing letters at the same time to Cardinal de Fleury and the duchess of C—n, by mistake, directed one letter for the other: that intended for the duchess, but which the cardinal received, was as follows:

"I have just now written to his old reverence,
" my charming queen, to entreat his leave to
" return to Paris; I make no doubt but he will
" grant it; as for the rest, the air is so pure here,
" that I have acquired a good state of health, as
" you will perceive, when I come to have the
" happiness of seeing you."

The prelate was unconscious of the blunder he had committed, until he received the following answer, which the cardinal immediately sent him:

"His old reverence advises you to extinguish
" your passion: his majesty commands you to
" remain in your diocese till further orders, and
" requires that your life and conversation may
" be as pure as the air you breathe; and that
" you make no other use of your good state of
" health, but to discharge the duties of your
" function."

EPISCOPAL BENEVOLENCE.

Richard de Beavy, bishop of Durham, in the reign of Edward the third, had every week eight quarters of wheat made into bread for the poor, besides his alms duties, fragments of his house, and large sums of money which he bestowed on his journies.

One of bishop Burnet's parishioners, who was in execution for a debt, applied to him for assistance. The bishop requested to know what would serve him, and reinstate him in his trade? The man named the sum. Burnet instantly called his servant to give him it. "Sir," said he, "it is all we have in the house." "Well, give it "to this poor man, you do not know the plea- "sure there is in making a man glad."

An ancestor of Richard Cumberland, of the the same name, who was consecrated bishop of Peterborough in 1691, was of so humane and generous a disposition, that no church revenue could enrich him. At the end of every year, he distributed to the poor whatever surplus he found upon a minute inspection of his accounts, reserving only one small deposit of twenty-five pounds, which was found at his death in his bureau, with directions to employ it for the discharge of his funeral expences, a sum, in his modest calculation, fully sufficient to commit his body to the earth.

PRUSSIAN MONK.

Frederick the Great of Prussia, was more conspicuous for brilliancy of talent than for attachment to the Roman faith, or indeed to any other religious establishment: desirous of recovering the revenues of one of his forests from a monastery long in their receipt, he demanded of the principal, upon what authority such sums were diverted from his own coffers, and was instantly informed that the income had been given in consideration of the engagement of the holy brotherhood, daily to say masses for the repose of the soul of one of his Majesty's ancestors. "How much longer," said Frederick, with evident vexation, "will that holy work continue requisite?" "Sire," said the wary prior, "it is impossible for "me to speak of the *precise time;* but when it "shall have been effected, I shall instantly dis-"patch a courier to inform your Majesty."

SAINT JEROME.

Virgin Martyrs always obtained a particular veneration in the early ages. Vows of celibacy were considered not only highly reputable among women, but peculiarly *acceptable* to the Deity, in whose honour they were made. At first these "chaste spouses of the church" retired to dens and caves, to avoid the fascinations

of the world, wholly dedicating their existence to devotion; and this practice was much commended by the writers of the fourth century: but in the following century, when regular establishments were first formed for "that holy purpose," the zeal of the church to promote religious seclusion became ardent in the extreme; St. Ambrose urged the propriety of virgin vows with particular vehemence, and other writers offered incitements of a most blaphemous tendency, identifying the votaries with the deity. Even St. Jerome advocated the cause in a manner not to be reconciled to modern feelings upon that subject; and in his letter to Eustochium the Nun, expressly calls her "his Lady, *because* she was the *spouse* "*of Christ*, and reminds her Mother that she had "the honour to be God's Mother-in-law!"

THE PATRIARCH NICON.

The celebrated Nicon, the patriarch of Russia, in 1652, was remarkable for his beneficence. In time of scarcity, the poor flocked in crowds to partake of his bounty; and not a day passed in which he did not distribute bread and money. He built four hospitals at Novogorod; one for the infirm; another for widows; a third for orphans; and a fourth for those who were without the means of subsistence.

IRISH VISIONS.

As the Rev. Philip Skelton was once walking on the road near Monaghan, a fine dressed servant came riding up to him and asked him if he knew a Mr. Skelton? He said he had a right to know him a little for he was the man himself. The servant then gave him a letter he had for him signed ****, a lady of fortune, who told him that her dear husband was just dead, and as she had more dependance on him than on any man alive, she begged he would come to her family to teach her children, for which she would allow him an ample salary, and also sufficient leisure to pursue his studies. The offer appearing advantageous required some consideration. He therefore informed the lady by the servant, he would give her a positive answer in a day or two. The rest of the day he passed in anxious thought: and at night he lay sleepless in his bed, without a fixed resolution; towards morning he fell into a dose, and saw clearly a vision, he said, which determined his choice. He saw, he assured us, the appearance of a wig block rising by degrees out of the floor of his room, which continued thus to rise till it got above the floor, and then moving back and forward, said in a solemn voice, "beware of what you are about," and then

sunk gradually down. He was thus warned by the awful vision. Instantly he went to the lady, and told her he could not leave his cure. She expressed her sorrow at his determination; but requested he would look out for some one who he thought would suit her purpose. He promised to do so, and in a short time brought her a gentleman every way qualified. When she saw him, she took Mr. Skelton aside, and told him she had no objection to the gentleman but one; and that was, he was too handsome, which would probably cause illnatured people to throw reflections on her character, as she was a young widow. She therefore requested he would get her some other one more ordinary. Accordingly he procured her one who answered her description. But, as Skelton remarked, "she married "him in two years, in half a year after she cuck- "olded him, and then I saw her with my eyes a "beastly drunkard." Thus the wig block warned him of his danger. No wonder that sometimes the wisdom is in the wig.

ALBIGENSIAN WAR.

The Albigensian war, in the beginning of the thirteenth century, commenced with the storming of Bezieres, and a massacre in which fifteen thousand persons, or according to some accounts,

sixty thousand, were put to the sword. Not a living soul escaped, as witnesses assure us. It was here that a Cistercian monk, the popes legate, who led on the crusaders, being asked how the catholics were to be distinguished from heretics, answered, "Kill them all, God will know "his own." In consequence of which cruel and casuistical direction, all the inhabitants of this unhappy town, were slain without distinction of age or sex.

JOHN KNOX.

On one occasion when that intrepid reformer John Knox, took the liberty of *lecturing* Queen Mary from the pulpit, her majesty indignantly exclaimed, "What have ye to do with my mar- "riage? or what are *you* in this commonwealth?" "A subject born within the same, madam," replied the reformer, piqued by the last question, and the contemptuous tone in which it was proposed. "And albeit I be neither earl, lord, nor "baron in it, yet has God made me (how abject "that ever I be in your eyes) a profitable mem- "ber within the same. Yea, madam, to me it "appertains no less to forewarn of such things "as may hurt it, if I foresee them, than it doth "to any of the nobility; for both my vocation "and conscience require plainess of me. And

" therefore, madam, to yourself I say that which
" I speak in public place: whensoever the no-
" bility of this realm shall consent, that ye be
" subject to an unfaithful husband, they do as
" much as in them lieth to renounce Christ, to
" banish his truth from them, to betray the free-
" dom of this realm, and perchance it shall in the
" end do small comfort to yourself."

THE QUAKERS.

Notwithstanding that the principles of the quakers will not allow them to sanction war, much less contribute to its support, unless when compelled, yet in the rebellion of 1745, a deputation of this society waited on Sir William Yonge and Lord Ligonier, with an offer to furnish, at their own expence, to the troops employed in his majesty's service during the winter in the north, a supply of woollen waistcoats to be worn under their other clothing. The offer was accepted.

BISHOP OF WINCHESTER.

A late bishop of Winchester much more distinguished for his writings on the subject of Christianity, than for his observance of the duties which Christianity enjoins, not content with selling all the massive leaden pipes of antique workmanship which by any possible means could

be detached from the cathedral, absolutely disposed of the brazen eagles, which in this, so well as in all similar edifices, supported and support the prayer book and bible for the ordinary service of the church, and which in this place were as remarkable for the elegance of their design as for the beauty with which they were executed. Shortly after this work of Gothic spoilation had taken place, the bishop, examining his cathedral, observed that in one of the windows some panes of glass were broken, and demanded of a person who was accidentally present, what could have occasioned the mischief. "It arose from the "eagles endeavouring to return," was the sharp and well merited reply.

PREBEND OF ROCHESTER.

One of the prebendaries of Rochester, dining with the late bishop Pearce, he asked him, "Pray "Dr. S. what is your time of residence at Ro- "chester?" "O, my lord," said he, "I reside "there the better part of the year." "I am very "glad to hear it," replied the good bishop. But the Doctor's meaning was, and the fact really was, that he resided there only during the week of the audit.

ATTERBURY.

On the 18th of June, 1723, the celebrated Atterbury, bishop of Rochester, having the day

before taken leave of his friends, who from the time of passing the bill of attainder against him, to the day of his departure, had free access to him in the tower, embarked on board the Aldborough man of war, and landed on the Friday following at Calais. When he went on shore, having been informed that Lord Bolingbroke, who had, after the rising of parliament, received the king's pardon, was arrived at the same place on his return to England, he said with an air of pleasantry, "then I am exchanged," and it was in the opinion of Mr. Pope, on the same occasion, a sign of the nation being afraid of being overrun with too much politeness, when it could not regain one great man, but at the expence of another.

FAITHFUL PASTOR.

The town of Nyekoebing, doomed to the flames by Charles Gustavus, King of Sweden, in consequence of the inhabitants being unable to pay the heavy contributions levied upon them, was preserved by the bold and patriotic conduct of the rector, the Rev. W. Jessen.

Sunday was the day appointed by the enemy for carrying into execution their dreadful purpose; and the impending danger naturally afford-

ed a most affecting subject for the clergyman's discourse. He expatiated on the miserable fate to which he and his fellow citizens were doomed; and pointed out the only source of consolation in religion. Perceiving some Swedes of rank in the lower part of the church, he raised his voice, and eloquently animadverted on cruelty and oppression.

The worthy minister had scarcely entered his house after the service of the morning, when he received a message from Charles Gustavus, who had been at church, signifying his Swedish majesty's intention of dining with him. The clergyman still retaining sparks of that warmth with which he had pleaded the cause of his countrymen, instantly returned the following answer: "Sire, my dinner consists in peas soup and "pork, it is all your majesty's soldiers have left "me: and such fare being too mean for a king "I most humbly beg to decline the honour your "majesty most graciously intended me." The king, however, would not be refused, and sent another messenger announcing his approach. At table Mr. Jessen turned the conversation on the distressed inhabitants, and exerted all his eloquence to move the Swedish monarch in their behalf, until, at last, the king assured him he

would spare the town. Orders were issued accordingly: and the more effectually to prevent the inhabitants from sustaining injury, Charles Gustavus ordered a guard for their protection. This act of the patriotic Jessen is recorded by a portrait placed in the town-hall at Nyekoebing. It represents a venerable man, whose expressive features give assurance of the eloquent and persevering zeal with which he succeeded in personally assuaging the anger of a warlike king, and averting a general calamity.

POPES.

It is a remakable fact that no pope has *ever* taken the name of Peter, though from the example of Peter di Bocca Porca, who on being elected in 884, assumed the name of Sergius the second, others have laid it down on their election. The monkish writers attempt to place this custom to the score of diffidence; and yet it appears that these holy fathers did not approve of others evincing the like humility. About the middle of the fifteenth century, it became a fashion among the learned, especially in Italy, to change their baptismal names for others, either more sonorous, or of a classic origin; Philip Platina assumed the name of Callimachus, and Pope Paul the second, jealous of that historian being

so distinguished, caused torture to be inflicted on him as an heretic, who, he said made use of that mode to cover his vile purposes: if therefore such change of name were proofs of diffidence in the popes, they seem to have been rather more covetuous of the exclusive possession of that virtue, than can be well reconciled with sound judgment. But the humility of these holy fathers was most extraordinary in its nature and operation. Pius the fourth took the title of "*Servant of the servants of God,*" as Gregory the Great had before done; but when a priest of Holstein addressed an epistle to him by that style, and attended his holiness for an answer, the inquisition cast him into prison for the *instruction* of others in future appeals. Paul the fifth, however, did not descend to such mockery; his insufferable pride made him impious, though he chose not to be hypocritical; and we read with horror, that he rejected not the titles of "*Monarch of Christendom,*" "*Supporter* of the "*Papal Omnipotence,*" "*Vice God,*" and even of "*Lord God the Pope!*" which with some alteration as to expression, was likewise applied to other Popes, such as "*Master of the World,*" "*Pope and Universal Father,*" "*Judge in the* "*place of God,*" "*Vicegerent of the Most High,*" "*God on earth,*" *&c.* Martin the Fourth was

addressed as the "*Lamb of God who takest away* "*the sins of the world.*" with the addition of "*Grant us thy peace!* Leo the Tenth was styled by the council of Lateran, "*Divine Ma-* "*jesty, Husband of the Church, Prince of* "*Apostles,*" and "*Key of all the Universe;*" and he was *supplicated for the salvation,* and the *life* which *he* had given to them, who was, as they most profanely added, the "*Pastor, the Physician,*" and what is yet more horribly blasphemous, "*a God possessed of all power in hea-* "*ven and in earth!*"

"*If the Pope,*" says Bellarmin de Rom. Pontif. "*should command the practice of Vice, and for-* "*bid Virtue, the Church is to believe Vice to be* "*good, and Virtue to be wicked.*" And—in the Decretal, part 1. dist. 40, can. 6. *Si Papa,* it is expressly affirmed that if the *Pope* "*were* "*so wicked as to carry with him innumerable* "*people with him in troops to Hell, to be with* "*himself for ever tormented, yet no mortal what-* "*soever must presume to reprove his faults, be-* "*cause he is Judge of all, and himself to be* "*judged by none*" *!!!*

Not to the *Popes* alone, however, can this impiety be confined; they, indeed, appear only to have followed the abominable example of the *Emperors,* who for ages were the *supreme Pon-*

tiffs. In the fourth century, these Emperors were but too frequently addressed by the titles of "*Your Divinity, Your Perpetuity, Your Eternity, Your Godship,*" &c. &c. which they complacently received as their just pretensions; while we find, from Suetonious, that even so early as the reign of Domitian, the edict issued by that tyrant, blasphemously declared, "*That the Lord our God commands,*" &c. but when in future ages, the Popes became superior in power to these mighty rulers, they deprived their former governors of all such distinctions, and unblushingly assumed to themselves titles only suited to *the Divine Majesty*, regardless of their extavagant profanity.

The Popes, however, have not only actually assumed supreme dominion over *spiritual*, but also over *temporal affairs*, calling themselves "*Head of the Catholic or Universal Church, sole Arbiter of its rights, and Sovereign Father of the Kings of the Earth,*" in token of which they wear a *Triple Crown, one* as *High Priest*, the *second* as *Emperor*, and the *third* as *King*; and that they may not be wanting in any exterior mark, whereby to express their extraordinary powers, they wear *keys*, as emblems of "their "privilege of opening the gates of Heaven to all "true believers."

ABBE GUILLON.

During the massacres which took place in Paris, in the French revolution, there were two Abbé Guillons confined in the prison of the Abbaye. One of them was called into the court yard, while the ruffians were busy in assassinating their victims, and a note, containing an order of the municipality, tantamount to a reprieve was put into his hand. After examining it minutely, he paused for a few moments, and knowing from circumstances that it was not intended for himself, he turned round to the messenger, and observing that there was another Abbé of the same name in prison, returned with a firm step and an unaltered countenance to die.

GOOD CURATE OF LANEBOURGH.

The celebrated Mrs. Millar of Batheaton, who travelled in Italy in the years 1770 and 1771, gives the following interesting account of Pere Nicholas, whose purity of manners, and charitable conduct, so endeared him to the inhabitants of Lanebourgh, that they looked on him as their common father, and spoke of him only by the amiable title of the Good Curate of Lanebourgh.

Pere Nicholas, who is now far advanced in years, had lived for some time in the mountains of Savoy, when his sanctity of life, his charitable

and moral disposition, at length reached the ears of his Sovereign, who sent for him to Court. The King took such a liking to him, that, upon his entreaty, he granted a perpetual exemption to the Lanebourgians, from the quartering of troops, and from furnishing either men or money for the militia even in time of war. So little did Pere Nicholas consult his own interests that he never asked any thing for himself; and although he goes to Court from time to time, and is always exceedingly well received by the king, he has never on any instance sought his own promotion, but employs all the interest he has to release his poor neighbours and parishioners from any difficulties they may be exposed to, either from the accidents of bad seasons, storms, or above all a threatened tax, which by his interposition they are free from to this day. The Lanebourgians, through gratitude, immediately after the last favour the king was pleased to bestow on Pere Nicholas, presented him with the rent of the lake for seven years. By this he made a considerable sum; but in the year 1737, he augmented his fund, and served his country at the same time, by selling cattle to the Swiss army: which cattle he bought up cheap from the Savoyards, who with difficulty could prevent their being taken from them by the Spaniards,

and were glad to get rid of them at any price. Pere Nicholas dedicates his money entirely to the use of the Lanebourgians, and his other neighbours, as far as it can go, in lending it to them whenever they want, in small sums, particularly at the season for purchasing cattle. He never takes any interest, nor ever requires payment till they can with ease return it to him, which they rarely fail to do at the ensuing season for disposing of their corn and cattle. It is scarcely credible of how much use this one man has been, by thus devoting himself and his interests to the public good.

THOMAS A BECKET.

In 1179 Louis the Seventh, King of France, in the disguise of a common pilgrim, visited Canterbury as an humble supplicant for the restoration of sanity to the Dauphin, a prayer that was instantly complied with; nor do we find that the Saint ever, from the first of his martrydom, until Henry the Eighth dissolved the Monasteries, and with them the remnants of priestcraft, refused any prayers of the *open-hearted*, and consequently really devout applicants: Louis proved *his* sincerity by offering a rich cup of gold; and the famous stone called *Regal* of France, which our last Henry appropriated to his own use, and wore as a thumb-ring. But this great Saint not

only attended to the prayers of mankind, and restored eyes, limbs, and even life, to hundreds; but to evince his power, and exhibit his tenderness towards all animated nature, frequently, at the intercession of the Monks, restored to life dead birds and beasts! No wonder, therefore, that the Pope encouraged those enthusiastic feelings; though it is rather surprising that his Holiness, Pope Alexander, the Father of the Christian Church, should cause a Liturgy to be composed and read, in which our Saviour is supplicated to redeem mankind, not by *His* Holy Blood, but by *that* of the *Saint*: indeed to such an extent was the adoration of Becket carried, that it nearly absorbed all other devotion: in one year the offerings at the altar of the Deity at Canterbury amounted to £3. 2*s*. 6*d*. at the Virgin's £63. 5*s*. 6*d*. and at Becket's £832. 12*s*. 3d. and in another year £954. 6*s*. 3*d*. was received at Becket's altar, only £4. 1*s*. 8*d*. at the Virgin's, while at that of the Deity, the oblation did not amount to *one farthing!*

IRISH LEARNING.

The rector of Fintone when examining his parishioners in the church, came up to a woman and asked her how many commandments there were? She answered, seven. The rector in-

formed her there were ten, and inquired which was the first. This was too hard for her, and when she was stammering about it, one John Patterson, a tailor, behind her, whispered to her, "Thou shalt have no other Gods but me." "Do "you hear, Sir," quoth she, "what Johnny Pat- "terson, a tailor body here says to me? he says, "I shall have no other Gods but him; Deel in "hell take such Gods."

DARING CLERICAL ENTERPRISE.

When Bonholem was obliged to submit to the Swedes, on account of their superiority in the Baltic, Mr. Jens Koefod, and the Rev. Mr. Paul Anker, projected the resolute plan of throwing off the Swedish yoke, and appointed for the accomplishment of their purpose, the day on which Prindsenkiold, the Swedish commander, was to pass from fort Hammershuus to Hasle and Roenne, to collect the taxes. Mr. Koefod, on horseback, with five followers, went in search of Prindsenkiold, whom he found at the house of the Burgomaster at Roenne. Mounting a guard before the door, Mr. Koefod, with his little party, entered the house, and declaring themselves to be Danes, ordered Prindsenkiold, as their enemy, to surrender on pain of death. The Swede obeyed; but having shortly after-

wards attempted to escape, a musket shot arrested his progress. Having thus commenced the glorious task of rescuing their country from a foreign yoke, Mr. Koefod and one of his followers seized two horses belonging to Prinsendkiold and rode from village to village to raise men. Citizens, clergy, and peasantry, crowded with arms to the churches, and the next morning made their appearance before Hammarshuus; when the Swedes, dismayed by their formidable appearance, and the loss of their own leader surrendered. The inhabitants then took possession of the country, confined their prisoners, and sent to Copenhagen for a commander in chief; but no one arriving for some time, Mr. Jens Koefod, with the consent of his countrymen, assumed the office and discharged it faithfully.

DR. MADOX.

While Caroline, wife of George the Second, was dressing, prayers used to be read in the outward room, where hung a naked Venus. Mrs Selwyn, bed chamber woman in waiting, was one day ordered to bid the chaplain Dr. Madox, afterwards bishop of Worcester, begin the service. He said archly, "And a very proper altar-"piece is here, madam," Queen Anne had the same custom; and once ordering the door to be

shut while she shifted, the chaplain stopped. The Queen sent to ask why he did not proceed? He replied, "he would not whistle the word of "God through the key hole."

L'ABBE PICOT.

The Abbe Picot, an enthusiastic disciple of the famous Descartes, was so confident that his master had the power of enabling men to attain the age of the patriarchs, that he would not believe the news of his death. When he could no longer doubt it he exclaimed—"*C'en est fait, la "fin du genre humain va venir.*"

SINGLE-PEN WARNER.

Dr. Warner happened to be in the shop of an eminent stationer in the Strand, when a member of the house of commons came in and purchased a hundred quills, for which he paid six shillings. When he was gone, the doctor exclaimed, "Oh "the luxury of the age! six shillings for a hun- "dred quills! Why it never cost me sixpence "for quills in my life." "That is very surprising, "doctor" observed the gentleman of the shop, "for "your writings are very voluminous." "I assure "you," said the doctor, "that I wrote my Ec- "clesiastical History, two volumes in folio, and "my Dissertation on the Book of Common

" Prayer, a large folio, both the first and correct-
" ed copies, with one single pen; it was an old
" one before I began, and it is not worn out now
" that I have finished." This circumstance was spread about, and the merits of this pen were esteemed so highly, that a celebrated countess begged the doctor to make her a present of it. He did so, and her ladyship had a gold case made, with a short history of the pen engraven upon it, and these were placed in her cabinet of curiosities.

SINGULAR DISTINCTION.

Mr. Mossman, a Scotch minister, preaching on the sin of taking God's name in vain, made this singular distinction; "O Sirs, this is a very
" great sin, for my own part I would sooner steal
" all the horned cattle in the parish, than once
" take God's name in vain."

DR. TAYLOR.

Dr. John Taylor, the learned critic and philologist, though a close student, was of a temper remarkably social, and possessed talents fitted to adorn and gladden society. An intimate friend and fellow-collegian of the doctor informs us, "if you called on him in college after dinner,
" you were sure to find him sitting at an oval

" walnut table covered with books; yet when
" you began to make apologies for disturbing a
" person so well employed, he immediately told
" you to advance, and called out, John, John,
" bring pipes and glasses, and instantly appear-
" ed as cheerful and good humoured as if he
" had not been at all engaged or interrupted.
" Suppose now you had staid as long as you
" would, and been entertained by him most
" agreeably, you take your leave, and get half
" way down stairs, but recollecting somewhat
" you had to say to him, you go in again; the
" bottles and glasses were gone, the books had
" expanded themselves so as to occupy the
" the whole table, and he was just as much
" busied in them as when you first came in."
Dr. Taylor was an excellent relater of stories, of which he had a large and entertaining collection; but like most story tellers, was somewhat too apt to repeat them. His friend, the facetious and good humoured Henry Hubbard, of Emanuel, with whom he greatly associated, would sometimes in the evenings which they used to pass alone together, use the freedom of jocosely remonstrating with him upon the subject; and when the doctor began one of his anecdotes, would cry out, "Ah, dear doctor, pray do not let
" us have that story any more. I have heard it

" so often," to which Taylor would humourously reply, "Come Henry, let me tell it this once more:" and would then go on with his narration.

POPE BONIFACE THE EIGHTH.

Ash Wednesday stands conspicuous in the history of the ancient church for the severity of discipline exercised on that day: penitents appeared before their bishops with naked feet, and merely a slight covering over their bodies, consisting of the coarsest sackcloth, ready to submit to such penance as should be imposed upon them; those who were deemed deserving of exemplary punishment, were first amply sprinkled with the ashes of the palm tree, or other ever-greens, burnt on the Palm Sunday of the preceding year, and then driven out of the church door, the whole of the clergy assembled upon the occasion, following them, repeating the words of the curse denounced against our first parents, " In the sweat of thy brow shalt thou " eat thy bread; " a degradation they had again to undergo on the succeeding Sunday. But such as had sinned in a less degree, were merely marked on the forehead with the sign of the cross, and admonished to continue in the fair course they had begun: " Memento homo quia pulvis " es, et in pulverem reverteris:" " Remember

" man, that dust thou art, and to dust thou shalt " return," was the awful and salutary lesson impressed upon the human mind, whereby to mortify vanity, and humble pride. When Boniface the eighth was about to sprinkle the accustomed ashes on the archbishop of Genoa, he was too much irritated by former contentions with that prelate, strictly to abide by the common usage; he not only varied the accustomed admonition of " Remember, &c. &c." to an invective against the *Gibines*, to which sect the archbishop was attached, but, unable to restrain his passion, actually cast the whole contents of the dish in the face of his prostrate adversary.

THE TRINITY.

Among the numerous wicked and preposterous absurdities, into which superstition has plunged mankind, perhaps none exceed the attempts to define and explain the mystery of the Trinity, by visible representations. The Almighty Framer of the universe has been depicted as an aged mortal, and in such material form held forth for the wondering eye of ignorance; our Common Prayer Books printed before the Reformation, were suffered to contain such improper embellishments; in the one printed in the year 1526, according to the ceremonial of Salis-

bury, *God the Father* is drawn in the appearance of an *old man* with a *Triple Crown*, somewhat resembling the *Tiara of the Popes*, and rays about his head; the *Son* looks like a *young* man, and has only *one crown*; and the *Holy Ghost*, under the form of *a dove*, spreads his wings over our Saviour's head. In other pictures the Trinity has been represented in a still more ignorant and blasphemous manner: at Padua there was one, in which the mystery was expressed by an *old man*, with *three faces and three large beards!*

In the tenth century, monarchs, and even many of the ecclesiastical rulers, could not repeat the Apostles' Creed; and it is a fact not to be controverted, that the doctrine of the Trinity was discussed at councils, the Bishops composing which could not write their names, and therefore "set their marks, or crosses, to their decisions, "which some clerk, paid for the purpose, had "previously transcribed!"

"One and two make three," said a person to whom Cardinal Richelieu had a private hatred, and to whom he boasted of his power of torturing into heresy, any sentence however innocent, "One and two make three? shocking and horrid!" exclaimed the vile Cardinal: "dare you, "thus openly blaspheme the Holy Trinity? three

" make but one. Here, Guards, take this fellow
" to the Bastile, where he will learn a more cor-
" rect arithmetic."

SAINT ALBAN.

This Saint, called the *British Proto-Martyr*, and the *British St. Stephen*, from the circumstance of his having been the first who was martyred for Christianity in Britain, was born about the middle of the third century, at *Verulam*, an ancient city, which stood near where the town of *St Alban's*, in Hertfordshire, has since been erected. Venerable Bede has afforded the following miraculous statement of the Saint's martyrdom.

" Being yet a Pagan (or at least it not being
" known that he was a Christian), he entertained
" *Amphibalus* in his house, of which the Roman
" governor being informed, sent a party of sol-
" diers to apprehend *Amphibalus*; but *Alban*,
" putting on the habit of his guest, presented
" himself in his stead, and was carried before
" that magistrate. The governor having asked
" him of what family he was," *Alban* replied, "To
" what purpose do you enquire of my family?
" if you would know my religion, I am a Chris-
" tian;' then being asked his name, he answered,
" my name is *Alban*, and I worship the only true

" and living God, who created all things." The " magistrate replied, " If you would enjoy the " happiness of eternal life, delay not to sacrifice " to the great gods." *Alban* replied, "The sa- " crifices you offer are made to Devils, neither " can they help the needy, nor grant the peti- " tions of their votaries." This behaviour so en- " raged the governor, that he ordered him im- " mediately to be beheaded. In his way to exe- " cution, he was stopped by a river, over which " was a bridge so thronged with spectators, that " it was impossible to cross it; when the Saint, " as we are told, lifting up his eyes to Heaven, " the stream was miraculously divided, and af- " forded a passage for himself and a thousand " more persons. This wonderful event convert- " ed the executioner on the spot, who threw " away his drawn sword, and falling at *St Alban's* " feet, desired he might have the honour to die " with him: and thus the execution being de- " layed until another person could be got to per- " form the office, *St. Alban* walked up to a neigh- " bouring hill, where he prayed for water to " quench his thirst, and a fountain of water " sprang up under his feet: here he was behead- " ed on the 23d of June, A. D. 303. The execu- " tioner is said to have been a signal example of " divine vengeance; for as soon as he gave the

" fatal stroke, his eyes dropped out of his head;"

In the year 795, *Offa*, king of the *Mercians*, built a *Monastery* to the honour of *Alban*, on the place where he had suffered, then called by the Anglo-Saxons *Holmhurst*, but since, in compliment to the martyr, named *St. Alban's*. The town built near the abbey still retains the latter appellation; and the abbey church is even yet in existence, having at the suppression of the monasteries by Henry the Eighth, been purchased by a rich clothier of the name of *Stump*, for £400, and converted by him into a Parochial Church for the use of the inhabitants. In the year 1257, some workmen repairing this ancient church, found the remains of some sheets of lead, containing relics, with a thick plate of lead over them, upon which was cut the following inscription:—

" In hoc Mausoleo inventum est
Venerabile corpus Sancti Albani Porto
Martyris Anglorum."

THE VIRGIN MARY.

In the old Romish ritual, the Virgin had a festival assigned to her honour by the title of " *Our* " *Lady of O!*" or our Lady in expectation of the promised Messiah, whose vehement desire of that important event they expressed by the ejacula-

tion "*O!*" and made the beginning of the *seven Anthems* preceding the *Magnificat*, "*O, when "will the day arrive? O, when shall I see with "my eyes? O, when, &c. &c.*

MARTYRDOM.

The Church has designated *Three kinds of Martyrdom*:—the *first* both *in will* and *deed*, which is the highest, such as *St Stephen*, who upon that account, and his having been the first martyr in will and deed, has been commemorated the day following that of our Lord's nativity!—the *second, in will* but *not in deed,* similar to *St. John* the Evangelist, whose day has been solemnized immediately following *St. Stephen's*:—the *third, in deed* but *not in will,* as the Holy Innocents, which has caused their day to be commemorated next to *St. John's*; for, although not sensible of the cause of their sufferings, these poor defenceless and innocent children nevertheless lost their lives in consequence of our Saviour's birth, and it might therefore be considered that God supplied the defects of their will by his own acceptation of the sacrifice.

WHIMSICAL INTERRUPTION.

When Dr. Bradon was rector of Eltham, in Kent, the text he one day took to preach from

was, "Who art thou?" After reading the text, he made (as was his custom) a pause, for the congregation to reflect upon the words; when a gentleman in a military dress, who at the instant was marching very sedately up the middle aisle of the church, supposing it a question addressed to him, to the surprise of all present replied; "I am, Sir, an officer of the seventeenth regi- "ment of foot, on a recruiting party here; and "having brought my wife and family with me, "I wish to be acquainted with the neighbouring "clergy and gentry." This so deranged the divine and astonished the congregation, that though they attempted to listen with decorum, the discourse was not proceeded in without considerable difficulty.

JESUITS.

A writer on the subject of ecclesiastical abuses, who lived at the commencement of the seventeenth century, thus begins his account of the Jesuits. "As Africk doth every new moon "engender new monsters, so doth Rome engen- "der new Babylonian monsters." He never mentions the name of their founder but as "lame Ignatius." The pope having well considered Ignatius' hands, found them printed with the name of Jesus: on which he very naturally

exclaimed, "hic Dei digitus est." The name Ignatius, according to Valderama, signifies fire, and it appears that Ignatius was chiefly composed of that subtle and unruly element. When he resolved to quit the life of a soldier, and become a burning and shining light, the house in which he then resided shook to its foundation, the walls moved, the posts trembled, and the people fled. Such were the terrific effects of the fire pent within the good Ignatius Loyola, which, bursting forth as from a volcano, carried devastation and alarm far and wide. Our author agrees with Valderama in the simile of the volcano, and allows Ignatius to have resembled Mount Etna in being one of the mouths of hell. In the commencement of his religious career it appears that Ignatius, like some saints of later date had "many and sore buffettings with Satan." In these conflicts he frequently came off second best, and it is reported that on one occasion the devil actually gave our military saint a sound drubbing. Ignatius however had his revenge, for Satan, who appears to have forgotten the maxim of Lycurgus, beat the apostle so often, that the latter acquired the knack of fighting, and drubbed old Nick in his turn, to say nothing of the multifarious defeats he afterwards suffered from the followers of Loyola. Upon the death of Ignatius

the most melodious singing was heard in his sepulchre; whole squadrons of angels descended to pay their devoirs to his dead body. "It may "seem singular," says Valderama, "that angels "should thus have visited Ignatius when dead, "as none ever appeared to him while living, "though he was honoured with frequent inter- "views by God Almighty, the blessed Virgin, "Jesus Christ, and St. Peter. But it was with "Ignatius, as it is with the mighty potentates of "the world. During their life-time none are "admitted to their presence but men of note, "kings like themselves, queens, princes and "bishops, but when they are dead, all are per- "mitted to enjoy the sight of their sacred car- "cases."

DOCTOR BENTLEY.

This divine, who from the severity of his criticisms has been designated as "Slashing Bentley with his desperate hook," and who is only known as a critic and controversalist, was not wanting in some of the best qualities in human nature. A thief once robbed him of his plate, and was seized and brought before him with the very articles upon him. While Commissary Greaves, who was then present, and council for the College ex officio, was expatiating on the crime and

prescribing the measures obviously to be taken with the offender, Doctor Bentley interposed, saying, "Why tell the man he is a thief? he "knows that well enough without thy informa- "tion, Greaves." Then turning to the culprit, said, "Hark, ye, fellow, thou seest the trade "which thou hast taken up, is an unprofitable "trade; therefore get thee gone; lay aside an "occupation by which thou canst gain nothing "but a halter, and follow that by which thou "mayest earn an honest livelihood." Having said this, he ordered him to be set at liberty, against the remonstrances of the persons present; and insisting that the fellow was duly penitent for his offence, bade him "go in peace and sin no more."

ELECTIONEERING SERMON.

At an election for the town of Bradford, Mr. Whitbread, and Howard the philanthropist, were opposed to Sir W. Wake, and a Mr. *Sparrow*. A clergyman of the established church, a warm supporter of the patriotic candidates, one Sunday morning, during the heat of the election, took for his text that passage of St. Matthew's Gospel, in which the question is proposed by our Lord to his disciples, "Are not two *Sparrows* sold for a farthing?" Whence this encouragement to their

perseverance and their faith is deduced; "fear "ye not, therefore, ye are of more value than "many *Sparrows.*"

DOCTOR DONNE.

Dr. Donne, the Dean of St. Paul's, having married a lady of a rich and noble family, without the consent of the parents, was treated with great asperity. Having been told by the father, that he was to expect no money from him, the Doctor went home and wrote the following note to him, "John Donne, Anne Donne, *undone.*" This quibble had the desired effect, and the distressed couple were restored to favour.

FENELON.

The virtuous archbishop of Cambray, Fenelon, was void of all formality and full of the truest politeness, that of making every one comfortable about him. One day there were two German noblemen at his table, who to shew their respect for the archbishop, rose from their seats, and stood all the time they were drinking to him, according to the custom of the country. Some young French officers who were at the table at the same time, could scarcely withhold from laughing at such a novelty. The archbishop gave them a gentle reprimand by his look; called

FENELON.

for wine, and stood up and drank to the Germans in the same manner that they had done to him. The officers afterwards owned how much they were ashamed of themselves, and they immediately felt how great the archbishop's hospitality was superior to that customary sort of politeness, with which alone they had been acquainted.

POPE TELESPHONIS.

Pope Telesphonis, in the second century, is the first who is recorded to have instituted days of abstinence before Easter, though they were not enforced as a religious obligation until the third century, and we find that about the year 1212, upwards of 100 persons were *burnt* for venturing to assert their *opinion* that it was lawful for Christians to eat flesh during Lent, and, what was then deemed even more sinful, "for a "priest to marry at *any* time of the year," contrary to ecclesiastical regulation, which afterwards absolutely interdicted them from ever entering into the connubial state.

CLERICAL DANCING.

Louis XII. of France held a grand court at Milan, in 1501, where the balls are said to have been magnificent. Two cardinals, Cardinal de

Narbonne, and Cardinal de St. Leverin, footed it there with the rest of the courtiers. Cardinal Pallavino relates, that the fathers, doctors, bishops, and other church dignitaries, assembled at the council of Trent, called for a while, in 1563, from their theological polemics, and deliberated on the important proposition of giving a ball to Philip the second, king of Spain. The project, after mature discussion was adopted, the ball was appointed, all the ladies of the city were invited, and the Spanish bigot, together with all the fathers of the council, danced on the occasion.

EXPELLING AN EVIL SPIRIT.

It is related in the life of the Rev. Philip Skelton, that he once used an extraordinary application to effect a cure on a poor woman at Luovingham, who was somewhat wrong in the head. Being sent for to visit her in the capacity of a clergyman, he went walking with a long pole in his hand; and when he got to the cabin, was shown into a sort of room where she lay. "What ails you, my good woman?" he said to her, "Ah sir," she answered, "there is a little woman with "a red cloak and a black bonnet, that haunts "me night and day, wherever I go, and gives me "no peace." "Where is she now," inquired he "Oh, sir, there," (pointing with her hand)

" on the bed post, looking straight in my face." " Stand off all of you," said he to the people about. Then he took the pole and whirling it round his head, hit the post a smart stroke with it, and made it crack again. " Where is she now?" " Oh, Sir, there on that rod in the cor-" ner of the roof," pointing to it. " Stand off," he exclaimed again, then whirling the pole as before, he hit the rod a harder blow with it, and knocked the greater part of it down on the floor. " Where is she now?" " Sir, she is just on the " cupboard there, looking at me." " Stand off, all of you." Then he struck the cupboard with such force as to break the tea cups on the shelves " Where is she now?" " Oh, Sir, she just flew out of the window." Thus he cured her of her delirium.

He was also sent for again to visit a man in the same parish affected with a similar disorder. When he came into the room where he was, which happily had an earthen floor, he saw him sitting on it, with the coals of the fire all about him in little heaps here and there, as if he were roasting potatoes. " What are you doing with the coals?" he inquired, " I am roasting devils," was the reply, " You ought rather man," said Mr. Skelton, " to get some water and duck them, for " fire is their own element. " I believe so,"

answered he. However, he humoured him so well that he got him both to eat and to sleep before he left him, which he had not enjoyed the benefit of for some time before.

THE HALLOWING OF CANDLES UPON CANDLE-MAS DAY.

The Prayer, "Oh Lord Jesu Christ, bless "thou this creature of a waxen taper, at our "humble supplication, and by the vertue of the "holy crosse, poure thou into it an humble bene-"diction, that as thou hast granted it unto man's "use for the expelling of darkness, it may re-"ceive such a strength and blessing, thorow the "token of a holy crosse, that in what place so-"ever it be lighted or set, the Devel may avoid "out of those habitations, and tremble for fear, "and fly away discouraged, and presume no "more to unquiete them that serve thee, who "with God, &c." Then follow other prayers, in which occur these passages; "We humbly be-"seech thee, that thou wilt vouchsafe to blesse "and sanctifie these Candles, prepared unto the "uses of men, and health of bodies and soules, "as well on the land as in the waters." "Vouch-"safe to blesse and sanctifye, and with the can-"dle of heavenly benediction, to lighten these "tapers, which thy servants taking in the honour

"of thy name (when they are lighted) desire to "beare, &c." Then let the candels be sprinkled with holy water, "concluding with this rubrick." When the hallowyng of the Candels is done, let the candels be lighted and distributed.

THE REV. MR. FAWKES.

The Rev. Mr. Fawkes, in the year 1739, being at that time curate of Doncaster, thought fit to preach a sermon on the erection of an organ in the church. After having wound up his imagination to the highest pitch, in praise of church music, he adds, addressing himself to the organ, "But what! O what! what shall I call *thee* by? "thou divine box of sound!"

RELIGIOUS CHASTITY.

Some nuns whom we read of, even disfigured their faces for fear of tempting their neighbours. Luther according to his own account, led the most spotless life during all the time of his celibacy and till he was forty-five years of age.

EPITAPH IN PETERBOROUGH CATHEDRAL.

On Jane Parker, midwife,

Here lieth a midwife brought to bed,
Deliveress, delivered,
Her body being churched here,
Her soul gives thanks in yonder sphere.

SPANISH PIETY.

In Spain, plays are performed for the benefit of the Virgins and Saints, and balls are given for the deliverance of souls from purgatory. On an occasion of the above kind, a play bill was exhibited, couched in the following terms:—To the empress of heaven, mother of the Eternal Word, the leading star of all Spain, the consolation, faithful sentinel and bulwark of all Spaniards the most holy Mary. For her benefit, and for the increase of her worship, the comedians of Seville will perform a very pleasant comedy, entitled El Legatario.

L'ABBE BERNIER (DULAURENT.)

In 1775 a book issued forth from the press in Paris, entitled, "Theologie portative ou Diction-" naire abrégé de la Religion Christienne, par " M. L'Abbé Bernier (Dulaurent)." This diabolical work, as it is called by Peigmot, and which was burnt by the hangman in 1776, has been attributed to Voltaire, but is in reality the work of one Dulaurent, an apostate monk, born in the province of Astris, and who took refuge in Holland, where he composed many books of the same description as the one above cited. An idea of the style and orthodoxy, may be formed

from the following definitions taken at random from his dictionary.

ADAM; the first man: God created him a great ninny: to please his wife he was simpleton enough to gnaw an apple his descendants have not yet been able to digest.

ASSES; animals with long ears; they are patient and mischievous, and the true models of christians, who ought patiently to endure beating, and like that animal always carry the cross. Jesus mounted on the back of an ass, by which action he meant it to be understood that his priests should have the ascendency over, and chastisement of christian men and women, till the end of time.

CAPUCHIN; a goat with legs: loaded with filth and ignorance; he sings through the nose in his convent, and exhibits himself in the streets for the edification of good women, and to frighten little children.

HELL. The kitchen fire that makes the sacerdotal pot boil: it was founded in favour of priests, and that they may have good cheer, it is that the eternal Father, who is their first cook, spits those of his children who have not that deference to their lessons which is due.

GOOSE. There are certain tales called Goose's tales, the tales that the church tell us, are Goose's tales, seeing that we are Goslings and the church is our mother.

JOHN MALDONAT.

John Maldonat, a learned Spanish Jesuit, of the sixteenth century, had a dream which proved true by the event. He dreamed for some nights, that a man appeared to him, who exhorted him to continue his comment (upon the four Gospels) vigorously, and assured him that he should finish it, but that he should not live long afterwards. In saying so, the man pointed to a certain part of his belly, which was the same in which Maldonat felt those violent pains, which put an end to his days.

THE QUIETISTS.

None take so great liberties as enthusiastic devotees. The Quietists, a once flourishing French sect, outdid even the heathenish poets. Can any one pardon what they thus assert? that to lead a soul to the state of death, which is a preparation to deification, "God permits that "the senses should extrovert, that is to say, de- "bauch themselves, which appears a great impu- "rity to the soul; and yet the thing is seasonable,

" and, to do otherwise, is to purify one's self in " another manner than God commands, and to " sully one's self. Some faults are committed " in that extroversion, but the confusion that the " soul receives by it, and the care of making " use of it, to make the muck wherein it rots the " soonest, and hastens its death." What shall we also say to this cant of the Quietists. " That " a soul is no more in itself, nor by itself; that " it is relapsed and swallowed up in God, by a " fundamental and central presence." " That " it admires God in his abyssal and super-emi- " nent bottom." " State of deification, wherein " all is God, without knowing that it is so," &c. &c. &c.

PLURALISTS.

Adams speaking of Pluralists, says, " The " Rob Altar is a huge drinker. He loves, like " Belzhazzar, to drink only in the goblets of the " temple. Woe unto him; he carouses the wine " he never sweat for, and keeps the poor minis- " ter thirsty. The tenth sheep is his diet; the " tenth fleece (oh! 'tis a golden fleece he thinks) " is his drink; but the wool shall choke him. " Some drink down whole churches and steeples; " but the bells shall ring in their bellies."

PURGATORY.

It is stated in the breviary of the Romish Church that "St. Patrick's Purgatory was fast "by the sea side, near unto a mountain, called "Hecla; where our mother the holy church of "Rome doth believe that the souls are as ill fur-"nished in there as in fire." And Virgil the wise "poet hath likewise placed purgatorie by a sea, "or by a great water, called Lacus Avernus, "which lies not verie farre from Rome, in the "kingdom of Naples, which he describes to bee "the entrie or fore front of hell; and there set-"teth forth purgatorie, with all the paines and "tormentes which the soules doe suffer, so per-"fectly and well, that a mane would thinke that "our deare mother, the holy church of Rome "hath kindled her purgatorie, with her fire "tongues and bellowes." Durandus, however, says, that souls in purgatory do rest once a week, that is, on Surday: others, that they do so on holy days, which perhaps may account for the Romish Calendar being so crowded with saints days. Thomas Aquinas informs us that the pain of the fire of hell, and the fire of purgatory is all one: that they differ nothing at all, only that one is temporal the other eternal. St. Gregory in his Rosarium, says, that with one fire are the elect purged, and the damned burned.

ARCHBISHOP LAUD.

Archbishop Laud said, "that men entered the "church like a tinker and his bitch into an ale "house." Certainly truth should not be spoken in such terms.

PAPAL PROGENY.

Burton in his Anatomy of Melancholy informs us that one of pope Nicholas the third's concubines was brought to bed of a bear, she having been frightened by one.

BISHOP AYLMER.

Some congregations are not very attentive. John Aylmer, bishop of London in the time of Queen Elizabeth, having one of those, not so attentive as they ought to have been to what he was teaching, began to read out of the Hebrew Bible. This immediately aroused his hearers, who looked up to him as amazed that he should entertain them to so little purpose in an unknown language. But when he perceived them all thoroughly awake and attentive, he proceeded in his Sermon after he had admonished them how much it reflected on their good sense, that, that in matters of mere novelty, and when they understood not a word, they should so carefully attend, and yet be so very negligent in regarding those points which

were of the most real importance to them imaginable.

EPITAPH, TOMB, &c. OF COUNT GLEICHEN.

In the church of the Petersburg Benedictines at Erferth, is shown the tomb of Louis Count Gleichen of the illustrious house of Scherzbourg, which hath given an Emperor to Germany. The Count was made prisoner in an engagement against the Saracens, and suffered a long and severe captivity. As he was at work one day in the garden of the Sultan, he was accosted, and asked some questions, by his master's daughter who was walking there. The agreeable person of the Count, and his address in working, so greatly pleased the princess, that she promised to set him free, and go off with him provided he would marry her. "I have a wife and children," answered he; "that signifies nothing," says she, "the custom of my country allows a man to have "two wives." The Count was not obstinate: he acquiesced in this reason and gave her his promise. The princess made use of such speed and address to release him from captivity, that they were soon ready to embark on board a ship. They arrived safely at Venice: the Count there found one of his domestics who had been travelling about to gain intelligence of him, and

was informed by his servant, that his wife and children were well. He hastened immediately to Rome and after having ingenuously related what had happened, he obtained of the Pope a solemn permission to keep both his wives. This happened in the year 1240, in the pontificate of Gregory the ninth. If the holy father showed himself indulgent; the Count's wife was not the less complaisant, for she greatly caressed the Saracen Lady, who had been the cause of her recovering her dear husband, and conceived for her rival a peculiar tenderness. The Saracen princess made a suitable return to all her civilities, and being herself sterile, she tenderly loved the great number of children which the Countess bore. At Gleichen is still shown the bed whereon the Count and his two wives used to lay. After their death they were all three buried in the same tomb, as appears by the following epitaph: "Here lie the bodies of two rival wives, who "with unparelleled affection, loved each other "as sisters and me extremely. The one fled "from Mahomed to follow her husband; the "other was willing to embrace the spouse she "had recovered. United by the ties of matri-"monial love, we had when living but one nup-"tial bed; and in our death only one marble to "cover us."

MONUMENT IN ST. PAUL'S CATHEDRAL.

Mr. Galt, author of the life of Cardinal Wolsey, in describing one of the monuments in St. Paul's, speaks of two cheesemongers, with wings, exhibiting a couple of double-Gloucesters, on which two naval officers have been scratched!

MONKISH PRAYERS.

The Monks used to pray heartily, or rather say their prayers no less than seven times in the twenty-four hours. We will give their names:—

1st.—Nocturnal, at cock crowing, or two o'clock in the morning.
2nd.—Mattins, at six o'clock in the morning.
3rd.—Tierce, at nine o'clock in the morning.
4th.—Sext, at twelve o'clock at noon.
5th.—None at three o'clock in the afternoon.
6th.—Vespers at six o'clock in the afternoon.
7th.—Complin, soon after seven.

Quarles has a neat epigram on the subject:

For all our prayers th'Almighty does regard
The Judgment of the *balance* not the *yard*:
He loves not words but matter; 'tis his pleasure
To buy his wares by *weight* and not by *measure*.

LUDICROUS EPITAPH.

The following epitaph is related to us in the works of John Renaud de Segrius; it is upon the king of Spain's Precentor, at Saragossa. "Here "lies John Cabeça, Precentor of my Lord the "King. When he is admitted to the choir of "angels, whose society he will embellish, and "where he will distinguish himself by his powers "of song, God shall say to the angels, 'Cease "ye calves! and let me hear John Cabeça, the "Precentor of my Lord the King."

SIGERIUS OF WITTEMBERG.

There was a visionary who flourished in the last century. He was at the expence of having a plate engraved, on which he is represented kneeling before a crucifix, with a label from his mouth, "Lord Jesus do you love me?" From that of Jesus proceeded another label, "yes, most "illustrious and most learned Sigerius, crowned "poet of his imperial majesty, and most worthy "rector of the university of Wittemberg."

FUNERAL HONOURS.

At Nancy, in Lorraine, when Claudia Valesia, the duke's wife, and sister to Henry the second, King of France, died, the churches were for forty days shut up; no prayers, no masses said, but in the room where she was.

CORRIGIUNCULA.

There is scarcely a thing created by art, which has not had some mystery or sanctity appended thereto. A wafer becomes a Redeemer! A candle, if made of wax, becomes necessary in religion, and gratifies our Creator! A hazel rod becomes a divining one, endued with the miraculous powers of Moses, when striking the rock. A bell, properly baptized, keeps evil spirits in the back ground, &c. &c. Durandus in mentioning the six sorts of bells in use, states one as called *corrigiuncula*, which was rung at the time of giving discipline, *to call the monks to be flogged*! Some would assert that such a bell ought never to lie idle, especially when a pack of idle fellows were to be thus benefited.

WESLEY'S CLERK.

The elder Wesley had a clerk, who was a whig, like his master, and a poet also, of a very original kind. "One Sunday, immediately after sermon, he said with an audible voice. "Let "us sing, to the praise and glory of God, a "hymn of my own composing." It was short and sweet, and ran thus:

King William is come home, come home,
King William home is come;
Therefore let us together sing
The hymn that's called Te D'um

TO DIE IS GAIN.

In the life of Dr. Green, bishop of Lincoln, it is mentioned that on Saturday evening he had his party at cards as usual, rested tolerably well that night, breakfasted as usual on Sunday morning, when his chaplain went out, and his apothecary came in, and having felt his pulse said that he was somewhat better than he had been for some time before. As they were sitting and talking together, the bishop's butler, who was attending the room, observed his head to recline on one side, and supposed him to be nodding as he frequently did in his chair; but looking a little more intently at him, he said to his apothecary, "Sir, I am afraid my Lord is dead," and so he really was, without a single groan or a sigh. Few persons have such an easy passage out of life. Something of the kind is related of Bishop Berkeley, who was possessed, according to Mr. Pope, of "every virtue under heaven." It is well known that this worthy, good man, was, for some of the last years of his life, desirous of exchanging his bishopric of Cloyne, for a canonry of Christchurch in Oxford. If he had been bred at Oxford, the wonder would have been less of his desiring such an exchange, but he had received his education at Trinity College in Dublin. It was an extraordinary request, and such as by no

means he could obtain; but yet he came and took a house and settled in Oxford. One evening he and his family were sitting and drinking tea together, he on one side of the fire, his wife on the other, and his daughter making the tea at a little round table just behind him. She had just given him one dish, which he had drank. She had poured out another, which was left standing some time. "Sir," said she, "will you "not take your tea?" and upon his making no kind of answer, she stooped forward to look upon him, and found that he was dead. So little sensible were they who sat so near him of his departure. These two worthy men may truly be said, in the beautiful phrase of holy writ, "to have fallen asleep." In both cases many perhaps will say, "'tis a consummation devoutly to be "wished."

ORIGIN OF THE ORDER OF CHRISTIAN CHARITY.

Henry the third of France, passing near the castle of Chamont, stopped and dined there. In the court yard and gardens, he was surprised to see several men who wanted either a leg or an arm. "Sire," said the host, William Pot, a knight of Rhodes, "a merchant who thought "himself under great obligations to my father

"died, three years ago; having none but dis-
"tant relations, he left me by his will, 600,000
"livres. I have appropriated this fund, and the
"interest of this sum, to the nourishment and
"support of fifteen soldiers, born on my estate,
"and whom their wounds have disabled from
"serving your majesty." This foundation of the knight of Rhodes, gave Henry III. the idea of an order of Christian charity for poor officers and soldiers maimed in war. The troubles which harassed the kingdom, prevented this establishment from being supported; and it sunk again after the death of Henry the fourth, who had renewed the design in 1605. The erection of the palace of Mars with magnificence, and on a solid foundation, was reserved for Louis XIV.

TOLERATION.

An instance of toleration which occurred in the end of the eighteenth century at Spree, deserves to be recorded. In consequence of the destruction of the Lutheran church, the Calvinists indulged the Lutherans with the use of their church. The two sects assembled with their respective preachers, at different hours, in the same place of divine worship. On Thursday in Passion week, 1796, the Calvinist preacher was suddenly taken ill, and at the request of the congrega-

tion, the Lutheran preacher did duty for him on Good Friday, Easter Day, and some other days: after which the Calvinists sent for a minister of their own. Both parties, Lutherans and Calvinists, attended the funeral of a Calvinist citizen, and have thus afforded sufficient ground for the belief that, that the difference of religious opinion between these two sects, will be no longer thought of so much importance as Christian love and mutual benevolence.

MELANCTHON.

Melancthon is reported to have frequently studied the gravest points of theology, with his book in one hand, and in the other the edge of a cradle, which he incessantly rocked.

SAINT CLEMENT.

St. Gregory of *Tours*, Baronius, and Alford, record that Saint Clement had, by prudence and persevering patience, escaped all the dangers and terrors of Domitian's reign; but that in the first year of that of Trajan, he was condemned to dig in the mines in *Taurica Chersonesus*, where he caused a fountain spontaneously to rise, for the relief of the Christians converted by him, who were confined in the same barren and inhospitable region, several of whom were most

inhumanly murdered for their steady adherence to his tenets. As to Clement himself, he is said to have been cast into the sea with an anchor about his neck, as was a common method of execution among the Romans; a circumstance so extremely cruel, that even Nature itself is affirmed to have shown abhorrence at the act; for on the first anniversary of his death, the sea withdrew from the place where he suffered, though three miles from the shore, and discovered to the admiring multitude, a superb temple of the finest marble, in which was a monument containing the Saint's remains: nor was this the only respect shewn to him by the ocean: every following year, for a considerable period, that element receded on the same day, continuing thus for seven days in succession, to admit the Christians, without danger, to perform their devotions in that miraculous sub-marine temple! To this legend St. Clement owes the emblematical badge assigned to him of an Anchor; which device may be seen at this moment on several parts of the parochial church of St. Clement Dane's, London; on the boundary marks of that parish; on the beadles' staves; the hands of the clock, &c. &c.

THOMAS A BECKET.

The costly appointments and excessive revenues of the English prelacy have always been remarkable, but after all allowances made for the difference of the age, of the power of the church, and of the character of the prelates, as between the reigns of Henry II. and George IV. it must occasion no small astonishment to find that Thomas à Becket *had seven hundred knights as* PART *of his household; besides twelve hundred stipendiary retainers, and four thousand followers serving him forty days.* This account is enough, we think, to afflict every archbishop of Canterbury, in these degenerate days, with an atrabilious attack.

CLERICAL EXTRAVAGANCE.

The *vulgarity* of the prophets is demonstrated by the Rev. C. Abbot in his "Parochial Divinity," as follows. "It unhappily often occurs, "that, with the feelings of renewed life, the sen- "timents adopted under the pining stroke of "sickness vanish, and the sinner returns to all "his former corruptions, like (*as the prophet "inelegantly expresses it,*) the dog to his vomit, "or the sow to her wallowing in the mire."

THE DRY PAN AND GRADUAL FIRE.

Gavin in his master key to popery, gives, of his own knowledge, an account of this and other

instruments used in the inquisition of the Jesuits at Arragon; and this is the way this knowledge was acquired. After the battle of Almanzar, the Duke of Orleans, after making a conquest of the city, left Segal, as governour, with orders to levy and get certain contributions. He was successful in all but in the holy office, who, threatening to excommunicate his messengers, refused to contribute, and pleaded their ecclesiastical immunity. Captain Segal, not up to any logic but what was military, marched four regiments into the holy office, turned the friars out, and released sixty-five well dressed girls, who had, from time to time, been decoyed and kept there, that is, in the holy office. One of these ladies, who was forced into the inquisition, related to the French officer, whom she married, that, after she was seized, no other mode was resorted to by Father Torrejon, second grand inquisitor, to achieve his base end, but the operation of fear; and thus, on the second morning after her captivity, Mary, the servant, who had before spoken mysteriously of the Dry Pan and Gradual Fire, volunteered, if she would promise inviolable secresy, to shew these curiosities, which we now give in her own words. "So, taking me down stairs, she brought "me into a large room, with a thick iron door, "and within it was an oven, burning at that time,"

" and a large brass pan upon it, with a cover of " the same, and a lock to it. In the next room " there was a great wheel, covered on both sides " with thick boards; and, opening a little win- " dow in the centre of it, she desired me to look " with a candle, on the inside of it. There I " saw all the circumference of the wheel was set " with sharp razors. After that, she shewed me " a pit full of serpents and toads. She then said, " Now, my good mistress, I will tell you the use " of these three things. *The Dry-pan is for* " *heretics, and those that oppose the holy fathers* " *will and pleasure; they are put naked, alive into* " *the pan and the cover of it being locked up, the* " *executioner begins to put a small fire in the oven,* " *and, by degrees, he augments it, till the body is* " *reduced to ashes.* The second is designed for " those that speak against the pope and the holy " fathers; for they are put within the wheel, and " and the little door being locked, the execu- " tioner turns the wheel till the person is dead. " And the third is for those who contemn the " images, and refuse to give respect and venera- " tion to ecclesiastical persons: for they are " thrown into the pit, and so become the food of " serpents and toads."

JEWS.

In the Levitical law we find mention made of a water, which served to prove whether or no a woman was an adulteress, and which consequently enabled a virtuous woman to free herself from her husband's illfounded jealousy. With respect to this, the worst dæmon of wedlock, it is impossible not to admire the extreme precision of the Jewish rabbi's. In their comments, they have, it appears, argued upon it with such nicety, that the exact number of minutes is allotted, which a married lady may spend with a gentleman before her husband has any right to suspect her. It is, those precise casuists determine, just as long as it takes to boil an egg and swallow it. The Gentleman's Magazine contains the following extraordinary piece of information; "By the "Jewish law, as to adultery, the woman was put "to death as well as the man, *so that the parties* "*could neither of them marry again.*"

BISHOP HOUGH.

A lady who was enceinte, happening to dine with bishop Hough, took a sudden longing to an elegant silver tureen, then on the table. When she returned, her indisposition alarmed her husband, at length she explained the cause of it, and even prevailed on him to go to the bishop,

and acquaint him with it. The bishop was too gallant to refuse a lady in her situation any thing, and sent it. She was delighted, she thanked the good bishop for it. At length her accouchment took place, and she went abroad. The bishop then sent a polite letter, congratulating her on her getting abroad; requested she would return the tureen, as he now, in his turn, began to long for it; but that, upon any future occasion, if she should again long for it, it was at her service upon such terms.

SAINT CYPRIAN.

Saint Cyprian gravely asks, in his third Epistle and second book, written to Cecilius, "How "can they (the martyrs) shed their blood for "Christ's sake, if they do not drink of Christ's "blood? *(transubstantiated.)*

THE CHURCH OF ROME AND WIDOW.

Perhaps ladies may not be aware that, by the decrees of the holy mother church of Rome by the pope, the following rule was established: "That what woman soever, after the decease "of her first husband, should marry again, "she was an open and common harlot;" not regarding what Saint Paul wrote and said to the contrary, who commanded young

widows to marry again, if they could not lead a continent life. And, it appears, marriage with a widow is a kind of bigamy in the eye of the common law.

SAINT AUGUSTINE.

St. Augustine had a singular mode of praying. In his younger life he was exceedingly incontinent. He reports of himself that he prayed for continency, but was not willing to be heard too soon; for, saith he, "I had rather have my "desires satisfied than extinguished."

FRENCH MODESTY.

In the church of St. Geneveive, Paris, the tail of Cardinal de la Rochefocault's cloak, which is upon his tomb, is supported by an——angel!

CLERICAL COMPLAISANCE.

In the church service of the thanksgiving of women after childbirth, the curate of——, afraid of offending his patroness, who was a person of quality, introduced the word lady instead of woman; and accordingly said, "O Lord save this "woman thy servant," when the clerk made answer, "who putteth her ladyship's trust in thee."

PIOUS LIBERTY.

A clergyman preaching a charity sermon, Feb. 4, 1778, at a church in the city, during his discourse, pulled out of his pocket a newspaper, and read from it the following paragraph, viz.—On Sunday the 18th of January, two ponies run on the Uxbridge road, twenty miles for twenty guineas, and one gained it by about half a head; both ponies ridden by their owners. Also another paragraph of the same kind, of a race on the Romford road on a Sunday. He made an apology for reading part of a newspaper in the pulpit, said he believed it was the first instance of the kind, and he sincerely wished there never might be occasion for the like again. He then pointed out the heinous sin of Sabbath breaking.

RIDICULOUS EPITAPHS.

Mr. Pennant notices two ridiculous epitaphs found in the borough, promising to the deceased a place at court, after they have passed the limits of the grave. Thus, John Trahearne, porter to James I. is told of the reversion he is to have in heaven:

> In thy king's court, good place to thee is given,
> Whence thou shalt go to the King's court in heaven.

But a Miss Bradford not only goes to court, but stays there in high office.

Such grace the King of King's bestows upon her,
That now she lives with him a maid of honour.

A COCK-FIGHTING BISHOP.

Peter de Quinqueran, bishop of Senez, in the sixteenth century, though a learned man, was strangely addicted to the brutal pastime of cock-fighting. Camerarius cites him often. He quotes particularly the passage in which the author confesses that his amusements or employments were condemned. John Persius Valerianus, relates that the most courageous cocks are in the island of Rhodes; and says that he himself had even the proof of this, in some which had been brought from thence to Rome, "where some were of pro-"digious size, and surprisingly brave." Peter Quinqueran, the cock-fighting bishop confirms this, he saying, "a cock brought from Rhodes "was presented to me, and I paid a great price "for it—I myself used to be highly delighted "with making him fight with a large turkey cock "I had, as weighty as a fat sheep. I have fre-"quently viewed such battles (i. e. between "cocks) with pleasure; on which account cer-"tain enemies, whom I had formerly disgusted, "not knowing on which side to attack me, took "occasion as often as they could, to say that I "took a pleasure in cock-fighting. They one

" day carried matters so far, that crowds of men,
" women, and children, and old men, ran to my
" episcopal palace, and afterwards gave out that
" I was too much addicted to those sports. Do
" you ask whether I disdained or laughed at their
" folly? I really know not what reply to make.
" I probably should have acquiesced in their
" judgment, had I not known that they them-
" selves had none at all."

LEAN LIVINGS.

In the year 1421, loud complaints having been made by the inferior clergy as to the inequality of their stipends, it was graciously ordained, by the superior convocation, *that each bishop's family barber should shave each priest who had his orders from the bishop, without payment.*

TITLES OF RELIGIOUS BOOKS.

What can any one think of such titles of religious books as the following? " Crumbs of
" Comfort for chickens of Grace." And again,
" Deep things of God, or milk and strong meat
" containing spiritual and experimental remarks,
" and meditations, suited to the cases of babes,
" young men, and fathers, in Christ; particularly
" to such as are under trials and temptations,
" and who feel the plague of their own hearts,
" 12mo. 2*s.* boards. Matthews, 1788."

FOX, THE MARTYROLOGIST.

When Gardiner, bishop of Winchester, had determined on having Fox seized for heresy, he laid many snares and stratagems for that purpose. Fox was then tutor in the duke of Norfolk's family. Gardiner, who was very intimate with the duke, and often visited him, would frequently desire to see his tutor. The duke evaded the request, at one time alleging his absence, at another, that he was indisposed. At length it happened that Fox, not knowing the bishop was in the house, entered the room where the duke and he were in discourse, and seeing the bishop, with a show of bashfulness, modestly withdrew. The bishop asked who he was? The duke answered, "his physician, who was some-"what uncourtly, being newly come from "the university." "I like his countenance "and aspect well," replied the bishop, "and "upon occasion will make use of him." The duke perceiving from this, that danger was at hand, thought it time for Fox to retire: and accordingly furnished him with means to go abroad. Before Fox could embark, however, it was found that Gardiner had issued out a warrant for apprehending him, and was causing the most diligent search to be made for him; so that it was with great difficulty he got over to Newport-

haven, travelled to Frankfort, and thence to Basil, where numbers of English subjects resorted in those times of persecution. In this city he maintained himself and family, by correcting the press for Opusius, a celebrated printer; and it was here that he laid the plan of his famous work, "The history of the acts and monuments "of the church." He had published at Strasbourgh, in 1554, in octavo, "Commentarii rerum "in Ecclesia gestarum maxima, rumque per totam "Europam persecutionum à Wiclavi temporibus "ad hanc usque ætatem descriptarum," in one book, to which he added five more books, all printed together at Basil, 1559, in folio. After queen Mary's death; which bishop Aymer says, Fox foretold at Basil, the day before it happened, and when Elizabeth was settled on the throne, and the protestant religion established, Fox returned to his native country, where he found a very faithful friend in his former pupil, the duke of Norfolk; who maintained him at his house, and settled a pension on him, which was afterwards confirmed by his son.

SAINT CATHERINE.

Catherine, the Virgin and martyr, was born according to her legend at Alexandria, and of so wonderful a capacity, that having soon after

her conversion to Christianity, in 305, disputed with *fifty heathen philosophers*, she not only vanquished them by the strength of her reasoning, but in the end painted to them the divine truths of the Gospel in such glowing colours, that she converted them all to the true faith. For this offence, so heinous in the eyes of the Emperor Maxentius, that tyrant caused her instantly to be cast into prison, where the Empress and one of the principal generals, who visited her out of curiosity, were likewise converted by the irresistible power of her eloquence and learning; which was deemed so great an aggravation of her crime, that the Emperor not only condemned the Virgin Saint to a cruel death, but caused the *fifty philosophers* to be "*burnt alive.*"

Perplexed in the extreme, how, the most effectually to carry into execution his cruel and vindictive purpose, Maxentius ordered that every exertion of ingenuity should be used, in forming some new method of making death more terrible; and accordingly, as Villegas has recorded, there came unto him "a governour, being a conning "engineer, but of cruel disposition, and said "unto him, 'my Lord, if you be pleased, I will "invent and make an engine, wherewith this re-"bellious damsel shal either doe that which you "co'mand, or else she shal be torne in pieces

" unto death. This engine shal be made with
" foure wheels, in the which shal be sawes of
" iron, sharp nailes, and sharp knives: the wheels
" shal be turned one against another, and the
" sawes, the knives, and the nailes shal meet;
" and when they be moved they shal make such
" a noise as, when she seet them, she shal fal
" downe with feare, and so she shal be brought
" to doe your wil; but, if she be still stubberne,
" in her opinion, she shal be put between the
" wheels, and shal dye a most cruel death.'

" This wretched invention pleased the Empe-
" rour wel, and he commanded the engine to be
" made up within three dayes. In that time he
" laboured to persuade the holy Virgin to leave
" her stubbernesse, and not be so obstinate: but
" seeing that he laboured in vaine, and that the
" engine was now ready, he brought the holy
" Saint thither, and caused the wheels to be
" turned in her sight. She showing no signs of
" feare, he commanded to tye her to one of the
" wheels, to the end that the other, being turned
" the contrary way, might rent her body in divers
" places with the sharp instruments. St. Cathe-
" rine was tied to a wheel, and they laid their
" hands on the other wheel, to turne it about.
" It fel out farre otherwise then was expected by
" the cursed wretches; for, an angel of God de-

"scended from heaven, who brake the bands "wherewith the virgin was tyed, and she fel to "the ground without any hurt. Then the same "angel strook the wheels, which fel among the "Pagans, and killed many of them. Those "which escaped the danger by runing awaye, "cryed out with a loud voice, *Great is the God "of the Christians!*"

Surprised and infuriated at this disappointment of his cruel intention, the Emperor caused the youthful christian advocate to be beheaded; but Angels, we are assured, "rescued her remains," and conveyed them to mount Sinai, where in the beginning of the *ninth* century they were happily discovered, in an *uncorrupted* state.

PIOUS QUAINTNESS.

In the Baptist's Magazine for October 1810, we find "The accusation of the Bible against J. "Neglectful, made before Judge Conscience, "begging his interference in endeavouring to "rescue him from a degraded and dangerous "situation."

CATHOLICISM.

It seems to be the effect of catholicism, to confound as much as possible the spirit of religion with internal emotions; to render it an impulse

and an excitement, and to impart to the language of devotion a sensual character. It is sometimes puzzling enough to discover whether Petrarch's apostrophies are addressed to Laura or the Virgin; but in the Spanish *Obras de Devocion*, the expressions of devotion and gallantry are so identical that they might, with perfect propriety, be ranged either under the head of amatory or religious poems. Love is elevated into a divinity, and religion is degraded to the common tone of gallantry. There is one circumstance connected with the ambiguous style in which Petrarch blends Laura and the Virgin together, and puns upon both, which has not been noticed, we believe, by his commentators. It appears to have been a common practice (for what reason we know not) to personify the Virgin under the form of a laurel. Luther, in his commentary on Genesis, inveighing against allegory, which he calls "formosa meretrix," attributes these inventions to the Monks, "stolidi et otiosi monachi—*Mariam* fecerunt *laurum*, Apollinem Christum."

JOHN OF LEYDEN.

The anabaptists having taken possession of the city of Munster, and expelled the bishop, wanted first to establish something like the Jewish theocracy, and to be governed by God alone;

but Matthew their chief prophet, being killed, a journeyman tailor called John of Leyden, from the place of his nativity, in Holland, assured them that God had appeared to him, and appointed him king; he said it and they believed him. The ceremony of his coronation was performed with the greatest magnificence: there are still medals extant which he caused to be struck on that occasion; on the reverse were two swords, in the same position as the pope's keys. Thus, being at the same time monarch and prophet, he deputed twelve apostles to proclaim his reign through all lower Germany. As for himself, he would have several wives, after the example of the kings of Israel; and he went so far as to marry ten at a time; one of these women opposing his authority, he cut off her head, in the presence of the rest, who, whether through fear or fanaticism, danced with him round the bleeding corpse of their companion. The king and prophet had a virtue not common among banditti and tyrants, which was valour: he defended Munster against its bishop, Waldeck, a whole year with the greatest intrepidity; and, during the extremities to which he was reduced by famine, he refused to listen to any terms of accommodation: at length he was taken prisoner, sword in hand, by the treachery of his

own people. Captivity did not in the least diminish his undaunted spirit: on the bishop's asking him, how he dared to set up for a king? the prisoner asked him in turn, What right a bishop had to set up for a temporal lord? "I am elected," said the prelate, "by my chapter." "And "I by God himself," said John of Leyden. After he had been carried about as a show, from town to town, as they would a monster: *the bishop* ordered him to be put to death *with red hot pincers.*

PURGATORY.

In the Aix-la-chapelle Guide is a verbose description of the several paintings there, among which is the "*natural looks of poor souls in pur-* "*gatory.*"

DOCTOR JORTIN.

Dr. Jortin, speaking of those sectarians who rely too much upon the efficacy of works of supererogation; and of the other side, who go to a contrary extreme, consider good works as a bugbear, and hate the very sound of the words; punningly adds, "Some writers of this sort con- "tracted such a superstitious dread of relying "on *good works*, that they would not even make "a *good book*, or employ the carnal weapon of "human reason."

BISHOP LATIMER.

Bishop Latimer, speaking of the clergy, says, "Moses was a marvellous man, a good man; "Moses was a wonderful fellow, and did his "duty, being a married man; we lack such as "Moses was." And again: "Now I will ask "you a strange question. Who is the most dili- "gent bishop or prelate in all England, that "passeth all the rest in doing office? I can tell "you, for I know who it is, I know him well. "But now I think I see you listening and heark- "ing, that I should name him. Then it is one "that passeth all the other, and is the most "diligent preacher and prelate in all England: "and well ye know it is? I will tell you,—It is "the devil. He is the most diligent preacher "of all other; he is never out of his diocese; he "is never from his cure: he is ever in his parish; "there was never such a preacher in England as "he. In the meantime the prelates take their "pleasure; they are lords, and no labourers: "therefore ye unpreaching prelates, learn of the "devil to be diligent in doing your office. Learn "of the devil, if ye will not learn of God and "good men; learn of the devil I say." (Plough Sermon, 1548) The prophet Ezekiel (c. 34. v. 2 to 11) is also extremely satirical against the

bishops, who fleece their flocks instead of feed them.'

REVEREND ZACHARY BOYD.

Iti s most probable that this worthy divine, in his poem entitled Jonah, adapted his verse to the intellects of his hearers, which can be the only excuse for the variety of gross imagery, of which part of the soliloquy of Jonah in the fish's belly will be thought a curious specimen.

What house is this? here's neither coal nor candle;
Where I no thing, but guts of fishes handle;
I, and my table are both here within;
Where day ne'er dawned, where sun did never shine.
The like of this on earth, man never saw,
A living man within a monster's maw!
Buried under mountains, which are high and steep!
Plunged under waters, hundred fathoms deep!
Not so was Noah in his house of tree,
For through a window he the light did see;
He sailed above the highest waves, a wonder,
I, and my boat, are all the waters under!
He, and his ark might go, and also come;
But I sit still, in such a straightened room
As is most uncouth; head and feet together,
Among such grease, as would a thousand smother;
&c.

Mr. Boyd, who (Mr. Pennant says) was a worthy, *learned*, and pious divine, of Glasgow, lived

above a century and a half ago, and, when he died, bequeathed his fortune and *manuscripts* to the College;—a rare and munificent bequest, judging from this extract.

FRENCH MONUMENTS.

The monuments of the new Parisian cemeteries, are generally in good taste, better than is usually found in England. The inscriptions are sufficiently frank in sentiment. Two are worthy of notice for a different cause. One is upon a person who was the most famous *restaurateur* in Paris, in his day, and it is said upon his tomb stone that his whole life was *consecrated to the useful arts*. The other is upon one of Buonaparte's Generals, who is made to say, '*Dans toute ma vie* "*Je n'ai fait tor à personne.*" One of these burial grounds is planted with fruit trees, which is objected to, as rendering the general effect *moins attritants*. We are told that a former possessor of Ermenonville, planted dead trees in his gardens, *pour inspirer la philosophie*. But the oddest display of this kind was exhibited by a certain M. de Bentor, who put his park in mourning for the death of his mother, and had barrels of ink sent from Paris that the *jets d'eau* might be in mourning also.

PORTUGUESE ELOQUENCE.

In a funeral sermon found in a large folio volume, entitled the Last Actions of a Portuguese Duke of Caduval, there is an extraordinary burst of pious eloquence. The preacher thus apostrophizes the grave. "O grave! art thou not a-"shamed! dost thou not blush, O grave! to de-"vour so noble a personage."

CRUTCHED FRIARS.

The crossed friars, or vulgo vocato, crutched friars, astonished the English by appearing among them in 1244, from Bologne, and requiring from the opulent a house to live in, telling them, that they were privileged by the pope to be exempt from being reproached by any body, and that they had from him power to excommunicate those who were hardy enough to reprove them. We need not add such matchless impudence succeeded, as it always does.

MODERN FRENCH PULPIT ELOQUENCE.

The archbishop of Arras, in his pastoral letter of December 23, 1803, thus designated Buonaparte. "He who has been distinguished by his "valour in war; he who has been raised up *to* "*save the elect* (a superlative bull) *of God*: *to* "overthrow those that have rebelled against

"him; to assemble the remnant of Israel, and to "restore him to the earth, which is his inheri- "tance." Again, "Has not the Lord, in some "measure *raised up enemies*, in order that he "might conquer them."

CITING THE DEAD.

Some very ingenious gentleman (we wish we could record his name) invented a process of citing the dead to appear, and then answer to certain charges to be brought against them, but if they did not answer (as we suppose was generally the case), then, he or she was condemned for contumacy, and an edict passed against their bones. We have no doubt this wonderful invention originated from the Inquisition, which has been guilty of blunders of this sort time immemorial, because they have nothing better to do. In England this folly was practiced. Cardinal Pole, the pope's legate, after Queen Mary's inauguration, went to the university of Cambridge, and began this sort of process against Berces and Pagins, two worthy gentlemen deceased. These dead persons were cited by a first and second edict, but no answer: then several witnesses were produced against them once and again; still no answer! accordingly sentence was pronounced against them for *contumacy of*

court, and their dead bodies were ordered to be dug up and strung to a large stake fixed in the ground in the market place, and there burnt, which was done. What a partiality had these Romanists to fire, since they even condescended to burn dead bodies rather than nothing at all. Brookes, bishop of Gloucester, did the same at Oxford, by Catherine the wife of Peter, the martyr, whose body was also taken up. Pope Boniface did more; he unsainted a saint. He caused Sir Herman of Lizzara, to be dug out of his grave and burnt, after he had been interred as a saint for more than twenty years; thus unsettling body and soul as far as he was able. The last possessor of Restalrig, the ancient seat of the Logans was accused five years after his death, of being concerned in the Gowrie Conspiracy, and was cited to appear; but proving *contumacious*, his estate was forfeited, his bones burnt, and his heirs declared infamous.

RIGID OBSERVANCE OF LENT.

The unhappy penchant for forbidden fruit, (the more so the sweeter) has not only characterized that sex who smooth our linen and our cares, from time immemorial, but has even subjected their husbands, to the tyranny of ecclesiastical jurisdiction, by violating the rules enacted

for eating fish instead of flesh. Thus, we learn from Lewis's Patriot King, that "Thomas Fre-"burn's wife, of Paternoster row, London, longed "for pig!" Fisher a butter woman, brought him a pig ready for the spit, but carried a part of it to Dr. Cocks, Dean of Canterbury, whilst at dinner. One of the Dean's guests was Gartar King at Arms, Freburn's landlord, who sent to know if any of his family were ill, that he ate flesh in Lent. All well, quoth Freburn, only my wife longs for pig. His landlord sends for the bishop of London's apparator and orders him to take Freburn and his pig before Stocksley, the bishop. Stocksley sends him and his pig to Judge Cholmly, who not being at home, he and the pig were brought back to the bishop, who committed them both to the Compter. Next day, being Saturday, he was carried before the Lord Mayor, who said on Monday next, he should stand in the pillory, with one half of the pig on one shoulder, the other half on the other. The wife desired she might suffer, as the pig was on her account. A string was put through it, and it was hung about his neck, which he thus carried to the compter. Through Cromwell's intercession (for this happened so late as the reformation) the poor man at last gained his liberty, by a bond of twenty pounds for his appear-

ance. This mischief making pig was, by order of the Right Rev. Father in God, the bishop of London, buried in Finsbury field, by the hands of his lordship's apparator. And Freburn was by his landlord turned out of his house, and could not get another in four years.

CASE OF CONSCIENCE.

Queen Adelaide, widow to Lothario, king of Italy, was one of the finest women of her time. Revenglo, wanting to force her to marry his son, beseiged her at Pavia, took that city, and afterwards shut her up in the Castle de Garde, leaving her only one of her women to wait upon her, and a priest to say mass to her. She found means to escape out of prison; the abbess of Reggio offered her a retreat, she was, however, obliged to travel on foot, and by night too, hiding herself among the corn while her almoners went through the villages in search of provision. Another priest met her, and made her dishonourable proposals, which she rejected with great dignity. "Well then," said he to her, "give me up your "maid at least, or else I will discover you to "Berenger." The princess submitted to necessity, and the maid to her mistress. This adventure furnished afterwards a case of conscience, the matter of which was sagaciously treated.

FINAL JUDGMENT.

Sylvester, describing the Lord's coming to judgment, expresses it thus:

Mercy and justice, marching *cheek by jowle*,
Shall his divine triumphant chariot roll.

SINGULAR MONUMENTS.

In St. Thomas's Church at Strasburgh, are the bodies of the Count of Nassau and his daughter, in full dress, displayed just like our stuffed birds in a museum. The girl's face is almost consumed by that kind of worm, which attacks books and leather; the man's features were perfectly distinct two years ago, but the worms had then begun upon it, and the dust was lying about it, as if it were from worm eaten wood. But none could equal that of Count Schimmelman, near Copenhagen; it is called the weeping eye. That nobleman's grief for the death of his wife was so excessive, that he caused a monument to be erected over a spring, and made the water spout from the eye, as a continual flood of tears—a symbol of his excessive grief.

DOCTOR DELANY.

It appears that even the members of the church can take a few pious liberties. For instance, Dr.

Delany the intimate friend of Swift, at one of the oratorio performances of the Messiah, was so affectedwith Mrs. Cibber's manner, that unable to restrain his feelings, he started up and, throwing his arms towards her, in a loud voice exclaimed, "Woman, thy sins be forgiven thee!"

MYSTERIES.

We forbear to give what may be seen in Clark's letters on the Spanish nation, and from him copied by Mr. Pennant (Wales, vol 1.) as to the Spanish Drama, our own mysteries and moralities, in the old times were bad enough; but the nation over which the most Catholic of all kings have presided, encouraged a blasphemy peculiar to themselves.

JUDICIOUS EPITAPHS.

Bencroft, archbishop of Canterbury, was exceedingly covetous. This pasquinading epitaph was put on him:

Here lies his Grace in cold clay clad,
Who died for want of what he had.

The following is on Mr. James Worsdale, St. Pauls, Covent Garden:

Eager to get, but not to keep, his pelf,
A friend to all mankind—except himself.

THE PASSING BELL.

Wheatley in his illustration of the Common Prayer, observes, on the subject of the *passing bell*: "Our church, in imitation of the saints of "former ages, calls on the minister and others "to assist their brother in his last extremity. "In order to this, when any one is passing out "of life, this bell should be tolled: but now the "passing bell is not struck till the soul has left "the body. The passing bell was anciently rung "for two purposes: one, to bespeak the prayers "of all good Christians for a soul just departing; "the other, to drive away the evil spirits *that* "*stood at the bed's foot, and about the house,* "ready to seize their prey, or at least to molest "and terrify the soul in its passage: but by the "ringing of that bell they were kept aloof; and "the soul, like a hunted hare, gained the start, "or had, what is by sportsmen called *law*. In "order to do this effectually, a high price was "demanded for the toll of the largest bell; for, "being louder the dæmons must go further off "to be out of its reach." The Golden legend, by Wynkyn de Worde, also assures us that evil spirits have a dislike to bells. "It is said, the "evil spirytes that bee in the reggion of thayre, "doubte muche when they hear the belles "rongen; and this is the cause why the belles

" bee rongen whan it thondreth, and whan grete
" tempeste and outrages of wether happen, to
" the end that the feinds and wycked spirytes
" should be abashed and flee, and cease of
" the moveynge of tempeste."

BISHOP WILKINS.

Wilkins, bishop of Chester, a good mechanist and mathematician, has discoursed on the possibility of a passage to the moon, and not in burlesque. We believe the journey is calculated at two days and a half.

WHIMSICAL CHRISTENING.

Upon the occasion of the christening of the twenty-first child of Mr. Wright, of Widaker, near Whitehaven, by the same woman, in the year 1767, the company came from 21 parishes, and the entertainment consisted of 21 pieces of beef, 21 legs of mutton and lamb, 21 gallons of brandy, 3 times 21 gallons of strong ale, 3 times 21 fowls, roasted and boiled, 21 pies, &c. &c.

PLURALITIES.

Some years since we read of a Sir Richard Kaye, who had the rectory of Mary le bone, supposed to be worth £5000 a year. He was at the same time, sub almoner to the king, rec-

tor of Kirby in Ashfield, prebendary of York, prebendary of Southwell, prebendary of Durham, archdeacon of Nottingham, and Dean of Lincoln!!!

EPITAPH OF HEARNE.

Thomas Hearne, the antiquarian, left his epitaph in his own hand writing, and which strikingly displays the ruling passion. Here lies the body of Thomas Hearne, who studied and preserved antiquities. He died June 10, 1735, aged fifty-five years. Deut. xxxii. 7. Remember the days of old; consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee. Job viii. 8. 9. 10. Inquire, I pray thee.

DOCTOR DRELINCOURT.

Dr. Drelincourt's Discourse on Death, is a book of great credit among vulgar enthusiasts: but when Drelincourt first published it, he was so totally disappointed in its sale, that he complained to Daniel Defoe, author of Robinson Crusoe, &c. of the injury he was likely to sustain by it. Daniel asked him if he had blended any thing marvellous with his pious advice; he said he had not; "If you wish to have your book "sell," said Daniel, "I will put you in the way;"

he then sat down and wrote the story of the apparition, which is to be found at the beginning of Drelincourt's work, and which is alledged as a proof of the appearance of Ghosts to be as authentic as the affair of the witch of Endor. The story will be looked for in vain in the first edition.

PURITANS.

From Wood's manuscripts, we learn that the president and fellows of Magdalen College, Oxford, in 1649, caused the picture of our Saviour to be taken down out of the window of the chapel, but left the picture of the devil standing: whereupon, a countryman, seeing what had been done, said, "Blez uz! what a revormation be "here! What pluck down God, and set up the "devil?" The picture was replaced in 1679.

CALVIN.

In the Spanish Experogatory Index, we find "Let the name of Calvin be suppressed, and, "instead of it, put *studiosus quidam.*" This popish hatred to that reformer was the highest compliment they could pay to him.

PURGATORY.

Kotzebue in his Italy, says, that at Naples "I have seen flames painted on many houses and

" churches, among which several heads, both old " and young, appear with uplifted hands, suppli- " cating the passers by; or even carved on wood, " and placed in a theatrical style before the holy " booth, where a trade in wafers is carried on. " Immense sums must thus every year pass " through the hands of the priests, far exceeding " any royal revenue."

JEWISH CONVERT.

The Jews are a race of people very difficult of conversion: and if they are converted, as we have lately found, they must be paid for it. In Ryner's Fœdora, we have an account of Elizabeth, a Jewish convert, the daughter of Rabbi Moses, who was allowed *two-pence* per day as a consideration in 1603 for being deserted by her family, on account of her change as to religion.

AMERICAN SAINTS.

The Americans have their camp meetings for the purpose of conversion. They are held in the open fields, and continue day and night for ten days or more. Thousands flock to them from far and near, and bring with them as the official advertizement advises, provisions, or tents and blankets: " all friendly ministers and praying " people are invited to attend the said meeting."

The friendly ministers work away, and as soon as the lungs of one of them fail another relieves him. "When signs of conversion begin to be "manifest," says Mr. Janson, in his tour to America, "several preachers crowd round the "object, exhorting a continuance of the efforts "of the spirit, and displaying in the most fright-"ful images the horrors which attend such as "do not come unto them. The signs of regene-"ration are displayed in the most extravagant "symptoms. I have seen women jumping, "striking, and kicking like ravish maniacs, "while the surrounding believers could not keep "them in postures of decency. This continues "till the convert is exhausted; but they consider "the greater the resistance, the more the faith, "and thus they are admitted into what they "term *the Society*."

About forty years ago, many of the chief saints, at Boston, met with a sad mortification in the flesh. Captain St. Loe, commander of a ship of war then at Boston harbour, being ashore on a Sunday, was apprehended by the constables for walking on the Lord's day. On Monday he was carried before a justice of the peace: he was fined, refused to pay it, and for his contumacy and contempt of authority was sentenced to sit in the stocks one hour during Change. This

sentence was put in execution without the least mitigation.

While the captain sat in durance, grave magistrates admonished him to respect in future the wholesome laws of the province, and reverend divines exhorted him ever after to reverence and keep holy the sabbath day. At length the hour expired, and the Captain's legs were set at liberty. As soon as he was freed, he, with great seeming earnestness, thanked the magistrates for their correction, and the clergy for their spiritual advice and consolation; declaring that he was ashamed of his past life, that he was resolved to put off the old man of sin, and put on the new man of righteousness, that he should ever pray for them as instruments in the hands of God, of saving his sinful soul.

This sudden conversion rejoiced the saints, after clasping their hands, and casting up their eyes to heaven, they embraced their new convert and returned thanks for being made the humble means of snatching a soul from perdition. Proud of their success, they fell to exhorting him afresh; and the most zealous invited him to dinner, that they might have full time to complete their work.

The Captain sucked in the milk of exhortation, as a new born babe does the milk of the breast.

He was as ready to listen as they were to exhort. Never was a convert more assiduous, while his station in Boston harbour lasted; he attended every sabbath day their most sanctified meeting house, never missed a weekly lecture; at every private conventicle he was most fervent and loudest in prayer: he flattered and made presents to the wives and daughters of the godly. In short, all the time he could spare from the duties of his office, was spent in entertaining them on board his ship, or in visiting and praying at their houses. The saints were delighted with him above measure. They compared their wooden stocks to the voice of Heaven, and their sea convert to St. Paul, who from their enemy was become their doctor.

Amidst their mutual happiness the mournful time of parting arrived. The Captain received his recall. On this he went round among the godly, and wept and prayed, assuring them that he would return, and end his days among his friends in the Lord. Till the day of his departure the time was spent in regrets, professions, entertainments and prayers. On that day, about a dozen of the principal magistrates, including the select men, accompanied the captain to the Nantucket Road, where the ship lay with every thing ready for sailing.

An elegant dinner was provided for them on board; after which many bowls and bottles were drained. As the blood of the saints waxed warm, the crust of their hypocrisy melted away; their moral seesaws and Scripture texts gave place to *double entendre* and wanton songs: the captain encouraged their gaiety, and the whole ship resounded with the roar of merriment. Just at that time, into the cabin burst a body of sailors, who, to the inexpressible horror and amazement of the saints, pinioned them fast. Heedless of cries and entreaties they dragged them upon deck, where they were tied up, stripped to the buff and their breeches let down, and the boatswain and his assistants armed with dreadful cat o' nine tails provided for the occasion, administered unto them the law of Moses in the most energetic manner. Vain were all their prayers, roarings, stampings, and curses; the captain in the meantime assuring them that it was consonant to their own doctrine and to scripture, that the mortification of the flesh tended towards the saving of the soul, and therefore it would be criminal in him to abate them a single lash. When they had suffered the whole of their discipline, which had flayed them from the nape of their neck to the hams, the captain took a polite leave, earnestly begging them to

remember him in their prayers. They were then let down into the boat that was waiting for them, they even saluted them with three cheers, and Captain St. Loe made sail.

CARDINAL WOLSEY.

Whatever may have been the faults of this great man, it is impossible to deny his claim to superior talents, or to refuse him the merit of being one of the most munificent patrons of literature that ever adorned the English Church. The former appears from the rapidity of his rise. Born in the year 1471, of mean parentage, he entered Magdalen College at Oxford, and took the degree of A. B. when he was but fifteen years of age; he was then elected fellow of his College, and became master of the school attached to it; in 1500, he was presented by the Marquis of Dorset, whose sons he had educated, to the rectory of Lymington in Somersetshire; he was then chaplain to the Archbishop of Canterbury, and immediately afterwards to the household of King Henry the Seventh, by whom he was appointed to the Deanery of Lincoln, as an acknowledgement of the ability he had displayed in negotiating with the Emperor Maximilian, the intended marriage between his daughter and the king of England. On the death of Henry

the Seventh, in 1509, he succeeded to the favour of Henry the Eighth. He was introduced into the privy council in 1510, made reporter of the star chamber, registrar, and afterwards chancellor of the garter; he was advanced to the sees of Tournay and Lincoln in 1513, to the see of York in 1514, and to the dignity of Cardinal in 1515. The pope nominated him a legate, *a latere*, by which office he acquired legal pre-eminence over the archbishop of Canterbury, and in December, 1515, he was elevated to the office of high-chancellor. He subsequently obtained the administration of the see of Bath and Wells, and the temporalities of the abbey of St. Albans, to which were afterwards added successively the rich bishoprics of Durham and Winchester. The latter is evident, from his having founded several lectures at Oxford for literary and useful studies, and erected in that university, the celebrated college of Christchurch, which even now retains its pre-eminence. It is needless to recount the circumstances of this great man's fall, or to dwell on the failings of one, who has so long gone where the "wicked cease from troubling, "and where the mourner is at rest." But it may not be uninteresting to read the following account of the magnificence of the Cardinal's chapel establishment, as given by his contemporary

and domestic, Cavendish. "First, he had there "a deane, a great divine, and a man of excellent "learning! a subdean, a repeatour of the quire, "a gospellor and epistollor; of singing priests, "ten, a master of the children. The seculars "of the chapell, being, singing men, twelve, "singing children, ten; with one servant to "wait upon them. In the vestry, a yeoman and "two grooms; over and besides other retainers "that came thither at principal feasts. And for "the furniture of his chapell, it passeth my "weak capacity to declare the number of the "costly ornaments and rich jewels that were "occupied in the same. For I have seen in pro-"cession about the hall, forty-four rich copes, "besides the rich candlesticks, and other neces-"sary ornaments to the furniture of the same."

SAINT HELENA.

Saint Helena, whose sarcophagus is represented in the annexed engraving, was of low extraction, but extreme beauty, and was on that account married by Constantine Chlorus, but subsequently repudiated by him, that being the condition on which her husband was adopted by the Emperor Maximian. Being thus thrown into obscurity, nothing was heard of her till the death of Chlorus, when her son Constantine

succeeded to the Imperial throne, and she immediately received the distinction which was due to the mother of the Emperor: Constantine himself always setting the example and treating her with the extreme of filial respect. Upon his conversion to the Christian faith she followed the example, and became as conspicuous for her genuine piety, as she had been, and was, for every other virtue. In a journey which she made to Jerusalem in 326, the true cross is said to have been discovered in a cavern near the holy sepulchre; a discovery that gave rise to the epoch in Ecclesiastical history, called *the invention of the Cross*, which is entered in our Calendar on the third of May. The munificence of Helena to the Church, is a theme on which all historians have dwelt with pleasure, and it was but a just tribute to the memory of one who had done so much towards the establishment of Christianity throughout the Empire, that she was canonized by the Roman Pontiff. She died anno 328, at the age of eighty, and was interred, as it is supposed in the city of Rome, from whence, at a time which has not been exactly determined, her body was removed to Constantinople; the splendid sarcophagus in which it had been deposited being left on account of its weight, in the church where she was originally buried. This sarco-

phagus remained for a long time in the Lateran church; it was of a single piece of porphyry, and was twelve palms in length, by six in height, and eight in breadth; it had been broken in many pieces, but the fragments were collected and the whole restored to its ancient form, in the year 1609, by the laudable care of James Roscius. It has now, we fear, fallen a victim to French carelessness, as nothing has been heard of this curious and beautiful specimen of antique art, for many years past.

WINCHESTER.

In the time of Edward the First there were no less than forty-four churches and chapels in Winchester: in the time of Henry the Sixth, seventeen were suffered to fall down; and they seem to have been reduced to about thirty-five in the time of Henry the Eighth. Bishop Fox suppressed several of the churches then remaining between 1502 and 1528, uniting them to others, "to make an honest lyving unto the "incumbent." as Leland says. They seem then to have been reduced to about fifteen. Since 1534, six churches have been demolished, insomuch that in 1734, there remained only eight in the city and suburbs. viz.—St. Maurice; St. Lawrence; St. Peter's, Soca: St. Thomas: St.

Bartholomew's, Soca: St. Swithin's, Ringate; St. Michael's in Soca: St. John's Curacy.

VILLENAGE.

In Sir Richard Worsley's history of the Isle of Wight, appendix page 120, is the following curious grant to the monks of Carisbrook, by Richard Tristram, of *himself* and *all his lands*, at Afferton in that Island. "Carta Richerii Tris-" tram de semetipso cum terris suis—Sciant præ-" sentes et futuri quod ego Richerius Tristram, " de Affeton, dedi Deo et Sanctæ Mariæ de " Carisbrock, meipsum cum omnibus catallis " meis ad servitium,et obediendum juxta ratio-" nabilem dispositionem prioris ejusdem loci, " et totam terram meam, cum pertinentiis in " Affeton quam Rob. de Affeton dedit mihi, pro " servitio meo in perpetuam eleemosynam et " hæc obtuli feci et juravi ad tenendum super " altare Sanctæ Mariæ de Carisbrock, pro salute " animæ meæ, et predecessorum et sucessorum " meorum."

CURIOUS DISPENSATION.

It is not generally known, that natural children are not allowed to enter into holy orders. The subject receives some illustration from the following singular dispensation from the Pope.

" Brother John de Chedewynd, priest and canon " of the conventual church of Lilleshull, of the " order of St. Austin, dispensed with, from being " born a bastard from two single persons, by " pope Clement the fifth, that he might serve all " the offices of his order, and was afterwards " dispensed with, by the Bishops of Litchfield " and Coventry, on his being elected abbot of his " convent; Whereupon the king requests of the " pope a general dispensation for him. *Dat.* " apud Gloucester, 15 Sept. 1329, 3 Edw. 3."

JESUITS.

The following epigram was written on a piece of paper by M. Leonard, counsellor of the Chatelet, at Paris, when he was at Cambridge soon after 1740. It is on the town of Dole's giving the convent of *l'Arc* to the Jesuits, who had also the convent of *La Flecche*, given them by the king.

Arcum Dola dedit patribus, dedit alma *Sagittam*
Gallia; quis *Funem*, quem meruere dabit?

BRIEF EPITAPHS.

Dr. Walker, among other things, wrote a work on the English particles, and this caused him to get the very short and pithy epitaph,

" Here lie Walker's Particles."

The brevity of which reminds us of that upon the famous Dr. Fuller.

"Here lies Fuller's Earth."

DUKE OF BUCKINGHAM AND THE PRIESTS.

John Sheffield, Duke of Buckingham, used to kneel at Mass with James II. though it was known he was quite indifferent to it. The priests attacked him, trying to convert him; he heard them gravely arguing for transubstantiation; but he then told them, "He was willing to receive "instruction; he had taken much pains to be- "lieve in God, who made the world and all men "in it; but it must not be an ordinary force of "argument that could make him believe that "man was quits with God, and—made God "again." In this whimsical argument of the duke's, he was perfectly borne out by the solution of this difficulty (transubstantiation) in the very words of Pope Paschal II. viz.—"That it "was a most execrable thing, that those hands, "which had received such eminent power, above "what had been granted to the angels them- "selves, as, *by their ministry to create God, the "Creator of all, and offer up the same God be- "fore the face of God the Father, for the re- "demption and salvation of the whole world,* should "descend to such ignominy, as to be put, in sign

" of subjection, in the hands of princes," and the same words are also used by Pope Urban II. at the council of Bari. If Popes thought and said thus, our cousin of Buckingham needed some fresh arguments to clear up the mystery.

PIOUS IMPRECATION.

Here follows one of the most extraordinary imprecations perhaps ever recorded. There can be but little doubt, although the act was voluntary, the man was out of his senses. " I Ed- " ward Broughton, for love, in the presence of " the great God of heaven and earth, who knows " the secrets of all hearts, and the sincerity of " mine at this time, I do upon premeditation, " and not rashly, implore the God of spirits, to " pour down his vengeance upon me and my pos- " terity for ever, not in any ordinary manner, " but in the highest nature, in giving the divel " power over our soules and bodyes; and that " we consume upon the earth, rot away alive, " and be damned; and that my name and per- " son may stinck upon earth, and molest the " nostrills of men; and that I may be a fearfull " spectacle to all perfidious men; and that I may " never walk upon the earth but with dreadfull " hideous shapes about me, and terrified con- " science; and that I may linger and not die,

"but, as Cain, may have a mark set upon me,
"that men may shun me; and that I may out-
"live all my posterity; and that they may be
"all extinct and damned; and that the divell
"may have a good title to my bodye and soule;
"and take possession of me here on earth, and
"carry me away alive; and that I may never
"appear before God, but to receive the dread-
"ful sentence, Depart from me, you cursed,
"into everlasting fire, to be tormented by the
"divell and his angells."—Observe, this part is but to usher in the rest. "If I do not utterly for-
"bear all *rash swearing* and all *manner of drink-*
"*ing*, and all manner of debauchery whatsoever;
"or if ever I am guilty of finding fault with any
"thing my intended wife shall do or say; or if
"ever I undertake any business or any thing,
"how great a concern soever or small, without
"the knowledge, assent, consent, advice of
"Mary Weeks, my intended wife, and is to be
"Mary Broughton, when this shall effect; or if
"she shall make any request to me in her life
"time, it shall be of force never to be violated
"by me, although I surviving her, concerning
"body and soule, life or fortune, children or
"friends, how unreasonable soever; or if there
"shall happen any difference between her and
"me, as there hath been betweeen me and my

" first wife, then, if I am the cause of it, let these " and all the plagues imaginable fall on me, and " all the plagues God can inflict; or if shou'd " any quarrell and shee the only cause, yet, " when I remember hereof, or shee these vows, " I most heartily pass by, forgive, and endea- " vour to pacify, and use all the art imaginable " to please her, and if she should impose more, " I would most willingly do it; or else may all " those plagues, or if there were greater curses " or imprecations, I heartily pray they may be " all poured down, as the rain fall on the thirsty " ground, and upon my posterity for ever; and " thus I do heartily and voluntarily, and with a " serious consideration and premeditation, hav- " ing taken a long time to consider this, and now " most readily signe itt with my owne hand, and " seale it with my owne seale,

" EDWARD BROUGHTON.

April 12, 1660.

DOCTOR KETTLE.

Ralph Kettle, D.D. once president of Trinity College, Oxford, was a humourist. One of his maxims of governing was to keep down the *juvenilis impetus*. He thus concluded one of his sermons in St. Mary's Church. " But now I " see it is time for me to shutt the booke, for I

"see the doctor's men come in, wiping their "beardes, from the alehouse." One Mr. Johnson died of the small pox, and he preached his funeral sermon. First, says Aubrey, who relates these particulars, he takes a text and preaches on it a little time, and then he takes another text for the satisfaction of the young gentleman's mother: and anon takes another text, for the satisfaction of the young gentleman's grandmother; when he came to the panegyrique, said he, "He "was the finest, sweetest young gentleman: it "did do my heart good to see him walk along "the quadrangle." He preached every Sunday at his parsonage at Garsington (about five miles off). He rode on his bay gelding, with his boy Ralph before him, with a leg of mutton (commonly) and some college bread. He did not care for the country revels, because they tended to debauchery. Sayd he at Garsington Revel, "Here is hey for Garsington! and hey for Cud-"desden! and hey for Horkley! but here's no-"body cries, hey for God Almighty."

THE RIVALS.

Two of a trade can never agree. A preacher who had attended the sermon of another priest, was asked his opinion of the discourse. "I "see (replied the critic) that clear waters are

"not deep." The perspicuous orator, some time after, became an auditor of his learned brother's oration; "I see (said the former "preacher) that deep waters are not clear."

ABSOLUTIONS.

The whole history of cheap absolutions, obtainable in all catholic countries, may be fairly illustrated by the following anecdote out of De Pouqueville; The vital religion of the modern Greeks seems to be somewhat questionable: for according to M. De Pouqueville, a common man may be absolved from swearing for one or two paras; a rich one must pay more. "I saw an instance of this "(says M. De Pouqueville,) in my landlord Con- "stantine, who had prepared himself in full dress "to confess his peccadilloes, (it was about Palm "Sunday, the grand confession time) but returned "cursing, and swearing, without any symptom of "compunction about him,' pagan like! 'Hey! what "Constantine,' said I, 'what is the matter with you? "Let him die! Let him who is absent and far "from here, (the devil) carry him off the cuck- "old!'—'Who! what! a Turk?'—'Pho, much "worse; the Papas of Demotrius!'—'How dare "you speak so irreverently of Papas?'—'Yes, "to be sure, since he will not give me absolution. "Thou art so great a sinner, I do not wonder at

"it; thou—' 'Pho, no questions about great-
"ness of sins: the fellow insists on a *dozen* of
"piastres,—nothing less; was that reasonable?
"Certainly I would not confess at that price!'—
"'What remedy have you for this misfortune?'
"—'Why this; go to another, which I am now
"in haste to do before this gets wind.' He went
"accordingly and succeeded. I saw him com-
"ing back triumphantly, making a sign to me
"with his hand, that he had obtained absolu-
"tion. The bargain was struck at the price of
"*five* piastres, or a sequin of Constantinople."

PERSECUTION.

Grotius, an historian celebrated for moderation and caution, has computed that in the several persecutions promoted by Charles V., no less than a hundred thousand persons perished by the hands of the executioner. In the Netherlands alone, from the time that his edict against the reformers was promulgated, he states that there had been fifty thousand persons hanged, beheaded, buried alive, or burned, on account of their religion. Indeed, during the reign of Philip the Second, the Duke of Alva boasted that in the space of nine years, he had destroyed, in the low countries, 36,000 persons by the hands of the executioner alone. At the massacre of Paris,

on the feast of St. Bartholomew, King Charles the Ninth of France, assisted in person, and boasted that he had sacrificed, in one night, 10,000 of his subject; for that massacre the Pope had 'Te Deum' sung in the chapel of the Vatican and issued a bull for a jubilee to be celebrated throughout France on the 7th December, 1512, in commemoration of what he termed the *happy success of the king against his heretic subjects*, and concluded by writing with his own hand a letter to Charles the Ninth, exhorting him to pursue this salutary and blessed enterprise. In the short reign of Queen Mary, there were in this realm burned at the stake, one archbishop, four bishops, twenty-one ministers, and nearly three hundred persons of all classes, of whom fifty-five were women, and four were children, one of whom sprang from its mother's womb, while she was consuming, and was flung into the flames by the spectators. In 1640 the same spirit of papal bigotry, occasioned in Ireland the butchery of 40,000 protestants, under circumstances of aggravated atrocity which a Christian will shudder to peruse. Lewis XIV. the most Christian king and eldest son of the church, starved a million of Huguenots at home, and sent another million grazing in foreign countries.

EFFECTS OF THE REFORMATION.

Mr. Drake in his Eboracum, mentioning the mischief that followed Henry the Eighth's Reformation, says, "No sooner was the word given here (at York) *Sic volo, Sic Jubeo*, but down fell "the monasteries, the Hospitals, Chapels, and "Priories in the city, and with them, for company I suppose, fell eighteen parish churches; "the materials and revenues of all, converted to "secular uses. It is shocking to think how far "these depredations were carried, for not content with what they could find above ground, "they dug open vaults and graves, in search "for imaginary treasure, tossed the bones out of "stone coffins and made use of them for Hog "troughs, whilst the tops went to the covering "of some old wall, of which many a one about "this city does yet bear testimony. A piece of "such inhumanity, as I believe the most savage "nation in the world would not have been guilty "of. For the lucre of a pound of brass, they "would deface the most memorable inscription "and carried their zeal so far against Mass Books, "Ritual, Missals, and the like, that with them "were destroyed many of our ancient English "Historians. In short, we should not have had "one of those memorable remains of our fore-"fathers' actions, perhaps at this day left us,

"if an act of parliament in the beginning of "Queen Elizabeth's reign had not put a stop "to such violent proceedings."

ARCHBISHOP WHITGIFT.

From an extremely rare work, entitled "A "treatise of religion and learning, and of reli- "gious and learned men; consisting of six "books; the two first treating of religion and "learning, the four last, of religious or learned "men, in an alphabetical order; a work sea- "sonable for these times, wherein religion and "learning have so many enemies; By Edward "Leigh, Master of Arts, of Magdalen Hall, in "Oxford; London, (1656) folio;" we select the following passages relative to John Whitgift, Archbishop of Canterbury. "He had an uncle "called Robert Whitgift, abbot of the monas- "tery of Wellow, in Lincolnshire, who, teaching "divers young gentlemen, took like pains also "with him. In which time, (as he was pleased "often to remember) he heard his uncle the "abbot say, that they and their religion could "not long continue, because, (said he) I have "read the whole Scripture over and over, and "could never find therein, that our religion was "founded by God. And for proof of his opinion "the abbot would alledge that saying of our

"Saviour, Matthew 15. 13. Every plant which "my heavenly Father hath not planted, shall be "rooted out. He never preached, but he first "wrote his notes in Latin, and afterwards kept "them during his life. There were several "writings between him and Thomas Cartwright "about the ceremonies."

REV. WM. DAVY.

The Rev. W. Davy, a Devonshire curate, in the year 1795, began a most desperate undertaking, viz. that of printing himself twenty-six volumes of sermons, which he actually did; working off page by page for fourteen copies! and continuing this almost hopeless task for twelve years in the midst of poverty. Such wonderful perseverance almost amounts to a ruling passion.

TRANSUBSTANTIATION.

The author of the 'Beehive of the Romish Church,' who leaves nothing unsaid against the extraordinary doctrine of transubstantiation, observes thus: "that the bread should become the "very body of Christ: it must then needs follow, that the bread died for us, and that a "dead and lifeless creature should be our "God and Saviour." Whither this transubstanti-

ated body is so quickly gone, when there cometh a mouse, or a rat to knaw upon it, or when moths or worms do breed in it? thereof then our doctors dispute upon, whether the substance of the bread doth then, with his accidents and qualities, get home againe, or that the rats or mice do knaw upon nothing else, but only the accidents and qualities without touching the bread. It is very true, that the master of the sentences did leave off this point very slenderly; these are his words; '*Verily it may well be said, that unreasonable beasts doe not eate the bodie of Christ, although, it seemeth they doe so; but then what is it that the mouse taketh, or what is it that she eateth? that doeth God know*' But Homicus de Premaria sayeth thus, ' that the mouth of a mouse is not so uncleane as the mouth of a sinner.' So after they have brought forth many cunning tricks, and deep wittie speculations, and brauled about these a long time, and in *utramque partem*, that is to say, pro and con, to and fro, have reasoned on both sides very *magistraliter*, and are sometimes occasioned to drink two or three quarts of wine the more, and sometimes to be so drunk that they fall from the bench and catch a red nose. Yea, and sometimes that they dispute the hair from their heads, through the great zeal wherewith they are warmed. Yet in

the end they make this conclusion—Sed quomodo hoc fit, nescio, Deus scit.

DOCTOR DALE.

Dr. Dale, who was ambassador to Flanders from Queen Elizabeth, being engaged with some others in a negociation, a dispute arose concerning the language in which they should treat: the Spanish minister said that the French would be most proper, "because," said he, "your mistress calls herself queen of France." "Nay "then," replied the doctor, "let us treat in Hebrew, since your master calls himself king of "Jerusalem."

POSTHUMOUS EXCOMMUNICATION.

Two remarkable instances of bigotry are found in English history. Hugh, bishop of Lincoln, ordered the body of fair Rosamond to be turned out of the choir at Godstow, forgetting her penitence, and the claim, which upon his own principles, she had to all the benefits which that place could procure for her. Jeremy Collier, with a kindred spirit, has recorded this fact to the bishop's honour. "This," he says, "was done like a man "of conscience and courage! This was like a "primitive bishop, who was not afraid to censure vice, though under royal protection."

The other case occurred during the same age of rampant prelacy. Boen Gwyurth, the king of South Wales, was buried at Bangor. During his son's reign, Baldwin, the archbishop of Canterbury, came there to preach the crusade, and seeing his tomb, he charged the bishop to remove the body out of the cathedral when he could find a fit opportunity, "in regard that "archbishop Becket had excommunicated him "heretofore, because he had married his first "cousin, and that notwithstanding he had con- "tinued to live with her till she died. The "bishop in obedience to his charge, made a "passage from the vault through the south wall "of the church underground, and so secretly "shoved the body into the church-yard." The question whether the dead are capable of being excommunicated or absolved, has been discussed by Vigerius; the territory of the church, he says, is in this world, and the dead themselves are on the other side of the border; but as their bodies still remain within the church's jurisdiction, the right remains of conceding to them church burial, or depriving them of it. And in proof of this, St. Gothard once ordered all the excommunicated persons, who had been buried in his cathedral, to rise and walk out, which they accordingly did in the sight of the people.

CARDINAL BELLARMIN.

Godeau, in his Eloge of Cardinal Bellarmin, gives the singular vow which he made when he had the prospect of the triple crown before him. The terms are as follow; "Friday, Sept. 24, "1614, at the convent of Novices, at St. Andrews, being employed in affairs of devotion, "after mature deliberation, during the sacrifice "of the mass, when I was about to receive our "Lord's body, I made a vow to God in these "words; I, Robert Cardinal Bellarmin, a professed member of the society of Jesus, vow to "Almighty God in the sight of the Blessed Virgin, and all the court of Heaven, that if I "shall happen to be raised to the see of Rome, "which I do not at all desire, and pray to God "that it may never happen, I will not advance "any one of my relations, by blood or marriage, "to the dignity of Cardinal, or to any temporal "principality or dukedom, and to the honour of "count, or any other title, nor will enrich them, "but only assist them to live in their own proper "stations, with decency and ease. Amen. Amen."

PAPAL BLASPHEMY.

The art of religious execration observed by Rome pagan, hath been kept up and improved by Rome Christian, where the holy pontiff and

his ecclesiastics denounce the most horrible, infamous, and profane curses against the disobedient, against schismatics and heretics, with all the pomp and grimace of paganism, and with the same efficacy and success. Their pagan ancestors, to give them their due, were much more reasonable petitioners, and only desired that their enemies might be conquered; but these pious christians prayed for the eternal damnation of their adversaries, and devoutly hoped that their curses were ratified in heaven and in hell.

We shall now present to our readers a form of cursing employed formerly by these spiritual fathers against unquiet and untractable children, and have only to observe that of all the aberrations of the human mind, we defy any thing to be produced half so shocking.

" By command of the Father, Son, and Holy " Ghost, of the blessed Mary, mother of our " Lord Jesus Christ, of St. Michael, John the " Baptist, and of Peter and Paul, princes of the " Apostles, of St. Stephen and all the Martyrs, " of St. Silvester and all the confessors, of St. " Aldegrend and all the holy Virgins, and of all " other saints whatsoever, both in heaven and " earth; we curse and cut off from the holy " mother, him, her, or them, that have (done so

"and so), or have known thereof, or have been
"advising, abetting, or assisting therein. Let
"them be accursed in their houses, granaries,
"beds, fields, lands, ways, country seats, towns,
"and villages. Let them be accursed in the
"woods, rivers, and churches; accursed in
"pleadings, trials, contentions and quarrels:
"accursed in praying, speaking, and in silence;
"in eating, drinking, and sleeping; in waking,
"feeling, walking, standing, running, resting,
"or riding; accursed in hearing, seeing, or
"tasting; accursed in all their works. Let this
"curse smite their heads, eyes, and their whole
"bodies, from the crown of their head to the
"sole of their feet. I conjure thee, Satan, and
"all thy black guard, by the Father, Son, and
"Holy Ghost, that ye do not rest day or night,
"till ye have brought them both to temporal and
"to eternal shame, whether it be by causing
"them to be drowned, or hanged, or devoured
"by wild beasts, or torn in pieces by vultures or
"eagles, or burnt with fire, or murdered by their
"enemies; make them odious to all creatures
"living. Let their children be orphans, and their
"wives widows; let no man relieve them from
"this time forwards, nor have any compassion
"for their fatherless children; and just as Luci-
"fer was driven out of heaven, and Adam banish-

" ed out of Paradise, let them also be driven and " banished out of this world, being despoiled of " all their goods and possessions; and let them " be buried with the burial of an ass. Let them " partake of the punishment of Corah, Dathan, " and Abiram, of Judas and of Pontius Pilate, " and of all that say to the Lord their God, de- " part from us, we will have no knowledge of thy " ways, (at these words the person who pro- " nounced the curses, extinguished two burning " tapers, which he held in his hands, with the " following dreadful expression,) I adjure thee, " Satan, and all thy companions, that just as " these candles are extinguished in my hands, " thou likewise extinguish and take from them " the light of their eyes, unless they repent, and " make entire amends and satisfaction. Amen: " Amen."

KING JAMES I. AND MR. BALCARGUHALL.

James the First, being at Edinburgh, he attended, upon one occasion, the worship of the high church, where a minister of the name of Balcarguhall, performed the service. In the course of his sermon, this preacher advanced something which was derogatory to the authority of bishops; upon which James rose from his seat, and interrupting the speaker, asked him

what authority from Scripture he had for that assertion? Balcarguhall replied, that he could bring sufficient proof from Scripture for all that he had asserted. The king denied this, and pledged his kingdom that he would prove the contrary: adding, that it was the practice of the preachers to busy themselves about such causes in the pulpit; but he was aware of their intentions, and would look after them. This interlude continued upwards of a quarter of an hour, to the great edification of the audience; after which James resumed his seat and heard the sermon to the end.

BOILEAU AND A PRIEST.

When Boileau, on a fast day, attended the rector of his parish, in order to go through his confessions, the priest asked him what employment he followed? "I write verses," replied the poet. "So much the worse," said the priest, "but of what kind?" "Satires." "Worse "and worse; but against whom?" "Against "bad poets, the vices of the age, pernicious "books, romances, operas, &c." "Very well," rejoined the confessor, "there is no harm in that "and my objections are at end." And *therefore*, we may suppose, the priest absolved Boileau from that in which there was no harm.

PAPAL AVARICE.

Pope Benedict IX, was so fond of gold, that he actually sold the popedom itself to Gregory VI. for money.

ARCHBISHOP ALDRED.

Aldred, archbishop of York, had a favour to ask from William the Conqueror, and having a repulse therein, the archbishop, in great discontent, offered to depart. The king, standing in awe of his displeasure, stayed him, fell down at his feet, desired pardon and promised to grant his suit. The king, all this while, being at the archbishop's feet, the nobleman present put him in mind, that he should cause the king to rise. "No," said the proud prelate, "Let him alone, "let him find out what it is to anger St. Peter."

CEMETERIES.

The Jews have some remarkable fancies concerning their dead. They seem, indeed, to be as much distinguished from their ancestors by the childish and monstrous superstitions with which their literature is filled, as by their firm adherence to that law against which they rebelled so often before it was abrogated. So well, however, are they now persuaded of the resurrection, that the name which they give to a burial

place is *the House of the Living*, an expression finely implying that it is the dead alone, who can be said to live truly. The body, according to their notion, has a certain indestructible part called Luz, which is the seed from whence it is to be reproduced. It is described as a bone in shape like an almond, and having its place at the end of the vertebræ; and truly this is not more absurd than the hypothesis which assigned the pineal gland for the seat of the soul. This bone, according to the Rabbis, can neither be broken by any force of man, nor consumed by fire, nor dissolved by water; and they tell us that the fact was proved before the Emperor Adrian, upon whom they imprecate their usual malediction, "May his bones be broken!" In his presence Rabbi Joshua Ben Chauma produced a *Luz*: it was ground between two mill-stones, but came out as whole as it had been put in; they burnt it with fire, and it was found incombustible: they cast it in water, and it could not be softened; lastly, they hammered it upon an anvil, and both the anvil and hammer were broken without affecting the *Luz*. The Rabbinical writers, with their wonted perversion of Scripture, support this silly notion by a verse from the Psalms; "He keepeth all his bones so that not one of "them is broken," A dew is to descend upon

the earth preparatory to the resurrection, and quicken into life and growth, these seeds of the dead. During the pontificate of Urban VIII. a large burial-ground of the Jews at Rome, was broken up to make room for some new fortifications, and the Jews were particularly anxious to collect all the bones, paying the labourers a dear price for them. But not a single specimen of the *Luz* could they produce to their enemy Bartolocci when he called for it upon so favourable an opportunity.

Another curious opinion is, that wherever their bodies may be buried, it is only in their own Promised Land that the resurrection can take place, and therefore they who are interred in any other part of the world, must make their way to Palestine under ground, and this will be an operation of dreadful toil and pain, although clefts and caverns will be opened for them by the Almighty. It has been gravely objected to this notion, that although the bodies of the just, after the resurrection, will, according to the opinion of St. Thomas Aquinas, be endued with agility and penetrability, which would enable them to pass through any distance in the twinkling of an eye, and through any substance without experiencing resistance, yet this cannot be predicated of the Jews, whose bodies, they being to rise only for

condemnation, will be gross and fœculent. Whether it arose from this superstition, or from that love for the land of their fathers which in the Jews is connected with the strongest feelings of faith and hope, certain it is, that many have directed their remains to be sent there. "We "were fraughted with wool," says an old traveller, "from Constantinople to Sidon, in which "sacks, as most certainly was told to me, were "many Jews' bones put into little chests, but "unknown to any of the ship. The Jews, our "merchants, told me of them at my return from "Jerusalem to Saphet, but earnestly intreated "me not to tell it, for fear of preventing them "another time." Sometimes a wealthy Jew has been known to import earth from Jerusalem wherewith to line his grave. This is a point of feeling not of superstition: but superstition has made the Italians, in old times, import earth from the same country for whole churchyards.

CARDINAL DU PRAT.

Melancthon, the reformer, relates the following story: "The King, Francis I. of "France, having received some letters from "Rome, spread a report that Pope Paul was "dead. He sent for his Chancellor, Cardinal "du Prat, whom he knew to be an ambitious

" man, and very desirous to be made Pope, and " told him that piece of false news. The Cardi- " nal represented to the King how much it con- " cerned him and his kingdom that the next Pope " should be a good friend to him. 'Tis certainly " so, replied the king; what if we should make " you Pope? The Cardinal approved the mo- " tion. This cannot be done without money, " said the King, and I have not the necessary " sums to carry on such a project. The Cardinal " offered him two tons of gold, (in another ac- " count four hundred thousand crowns). That's " enough, said the King, I'll add to it something " of my own. The next letters that came from " Rome, brought advice that the Pope was still " living, and had not been sick. The Cardinal, " told the King of it, and demanded his money. " The King's answer was, I'll chide my ambassa- " dor for writing to me false news: as for the " money, he said, if the Pope be not dead, he will " die." It may be as well to add, that this French Wolsey died a miserable death. Mezerai says, that he was cruelly tormented by the remorses of conscience. He had been a great persecutor of the Protestants. He was the first who thought fit that the parliament should take cognizance of heresies, because he said they were attended with blasphemy. It was he likewise

who gave the first commissions *to put to death those who opposed the church of Rome.* He was devoured in his last moments with vexation on seeing his trunks sealed up, so that he said, "See what it is to serve a King with body and "soul;" and lastly, we are told by Henry Stephens, that his stomach was devoured with worms, and he died uttering blasphemies against God.

MICHAEL STIFELIUS.

Michael Stifelius, a Lutheran divine, in an arithmetical sermon, predicted the end of the world in 1532. At length the day arrived, and while he was preaching, and they, the inhabitants hearing and expecting the completion of his prophecy, a violent storm arose, with thunder and lightning: the end of the world was certainly now come: at length all ceased, the sky became serene; but not so the people, who lugged the prophet from the pulpit, and beat him so sorely as nearly to have realized his prophecy, as far as himself was concerned.

MORAVIANS.

Bishop Lavington quotes "a sacred Lillipu-"tian hymn, composed by Count Zinzendorf, the "Moravian's infallible bishop:

Chicken blessed
And caressed,
Little bee on Jesus' breast,
From the hurry
And the flurry
Of the earth, thou'rt now at rest."

This ridiculous composition is travestied by Anstey, in his Bath Guide. We find the following query put to the Moravians by a Methodist, in a pamphlet printed in 1750, called "The Contents of a Folio History of the Moravians." "Is not its energy dull, flat, and insipid? Does "it not come from a floating *imagination*, and "does it reach any further than the *imagination*? "Is not its chief aim to fill the mind with *ideas* "of the lamb's heart? of the wound holes? of "rivers and seas of blood? of soaking and melting in blood? of playing and creeping into the "side-hole, of pretty, happy sinnership? of "beating the little sinner on the bill when he has "been naughty, and a thousand such strange "unheard of sounds and absurdities?"

LUCILIO VANINI.

Lucilio Vanini, a Neapolitan, was a professed atheist. He was first a preacher, but relapsed. According to Father Mersenne, he confessed that at Naples he had agreed with thirteen of his

friends to go through the world to sow the doctrine of atheism, and that France had fallen to his lot. He wrote a book called "The Amphitheatre," and some "Dialogues," in which he takes no pains to disguise his irreligion, and concludes it with declaring that all the time is lost that is not spent in love! We are informed by Guy Patin, that Vanini finding himself shunned by every body, and reduced to the lowest poverty, wrote to the Pope that if he had not a good benefice bestowed upon him, he would in three months' time overturn the whole Christian religion. Having been detected in infusing his impious opinions into the minds of his scholars, he was seized at Toulouse, tried, and condemned to be burnt to death, which was executed Feb. 19, 1619: a shocking way, it must be owned, of curing atheism. It is said in the Mercure Francoise that he died undauntedly, and that when he was advised to call on God for mercy, he spoke these words in the presence of a thousand spectators: *There is neither God nor Devil; for if there were a God, I would entreat him to destroy the Parliament with his thunder, as being altogether unjust and wicked; and if there were a devil, I would also pray him to swallow it up in some subterraneous place. But since there is neither the one nor the other, I cannot do it.* His life and

opinions were full of inconsistencies, however he may be looked up to by his successors in atheism.

PURITANS.

The Puritans in the days of Charles I. were so daring as to make saucy expostulations with God from the pulpit. Mr. Vines, in St. Clement's Church, near Temple Bar, used the following words: "O Lord, thou hast never given us a "victory this long while, for all our frequent "fasting. What dost thou mean, O Lord, to "fling us in a ditch and there leave us?" And one Robinson, in his prayer at Southampton, Aug. 25, 1642, expressed himself in the following manner: "O God, O God, many are the "hands that are lift up against us; but there is "one, God, it is thou thyself, O Father, who "doest us more mischief than they all." They seemed to encourage this sauciness in their public sermons. "Gather upon God (says Mr. R. Harris, Fast Sermon before the Commons) and "hold him to it, as Jacob did; press him with "his precepts, with his promises, with his hand, "with his seal, with his oath, till we do *dusopein*, "as some Greek Fathers boldly speak; that is, "if I may speak it reverently enough, put the "Lord out of countenance; put him, as you "would say, to the blush, unless we be masters

"of our requests." Evans, another Puritan, goes still farther. "O God, O God, many are "the hands lift up against us; but there is one "God, it is thou thyself, O Father, who doest us "more mischief than they all (this was a favour-"ite phrase). O Lord, when wilt thou take a "chair and sit among the house of peers? and "when, O God, when, I say, wilt thou vote "among the honourable house of commons. "We know, O Lord, that Abraham made a co-"venant, and Moses and David made a cove-"nant, and our Saviour made a covenant, but thy "parliament's covenant is the greatest of all co-"venants. I say this is God's cause, and if our "God hath any cause, this it is; and if this be "not God's cause, then God is no God for me, "but the devil has got up into heaven."

BISHOP BURNETT.

The *Town* house of this celebrated prelate is still standing in St. John's Square, Clerkenwell; it is the last house on the west side, after entering the square, from St. John's gate; there is before it, a space of ground, with a brick wall which inclose the premises.

A few years since, when strolling about the ruins of the old church of St. James's, Clerken-

well, (then pulled down to be rebuilt) I saw an Altar tomb, by the inscription on which, I ascertained that the remains of bishop Burnett had been there interred.

BENEDICT THE ABBOT.

In the first volume of Rymer's Fœdera, anno, 674, it is mentioned that "Abbot Benedict," says Venerable Bede, "also brought over artificers skilled in making of *glass*, which, till "then had been unknown in Britain, wherewith "he glazed windows of the church of Were-"mouth, and taught the English the art of "*glass-making*."

SAINT GENEVIEVE.

St. Genevieve's (the tutelary saint of Paris) bones were esteemed by the people and priests of that city of great efficacy when the weather was too wet or too dry, too hot or too cold; things that will happen to those disordered fancies who judge better than providence. On such, and other great occasions, this old lady's bones were exhibited in procession. On the tenth of May, 1774, because Lewis the Fifteenth, then a reverend old gentleman of sixty-four years of age, was seized with the small pox, these

relics were brought forth from the sanctuary of St. Genevieve, and carried in procession, attended by archbishops, priests, &c. to Notre Dame, singing, "Sancta Genevieva, ora pro nobis." *St. G. pray for us:* when lo, an express arrived of the king's death. It operated like a clap of thunder, all the clergy flew off in different directions to make the best of their time with those who might be in next.

CLERICAL TASTE.

At Thetford Assizes, in May 1779, a cause was tried, by a special jury, between a young lady plaintiff, and a clergyman defendant. The action was brought for non performance of a marriage contract; when it appeared on the trial he preferred his servant maid, whom he married, although the young lady had a fortune of 70,000 pounds, when a verdict was given for the plaintiff with £800 damages.

RELICS.

At Aix-la-Chapelle they possess the following relics, presented to them by Pope Leo the tenth, and three hundred and sixty-five bishops, when they consecrated the cathedral. The shift worn by the Virgin Mary at the birth of Christ; a piece of cloth that was girt upon the body of

Christ when on the cross, a piece of the cord with which he was bound; some of the blood of St. Stephen, now eighteen hundred years old: a picture of the Virgin and Child, embossed on Jasper by St. Luke; also a golden casket, set with precious stones of inestimable value, containing a bit of earth upon which a drop of blood of St. Stephen fell when he was stoned to death. The Cathedral of Aix-la-Chapelle also possesses the girdle of the Virgin, a fragment of Aaron's rod, and a morsel of the manna of the desert. Below the altar, and which are only shown once in seven years, are first, a white robe, which was worn by the Virgin Mary, 2nd the clothes of our Saviour, 3rd, the sheet in which he was wrapped while on the cross; 4th, the cloth in which St. John was wrapped after his decapitation. At Cologne, in the Church of St. Ursula, the priests, taking us for ostriches that can digest such things, show the bones of eleven thousand British Virgin Martyrs, (a most memorable thing.) The skulls of some of these holy maidens are in silver cases, and others in skull caps, of cloth of gold and velvet. In the Church of St. Gerion, in the same city, are no less than nine hundred heads of Moorish Cavaliers, of the army of the emperor Constantine, previous to his conversion to christianity, who they say were beheaded for refusing

to sacrifice to idols. Every one of these heads has a cap of scarlet, adorned with pearls.

PURITANS.

Cromwell's parliament got the name of Barebone's parliament, from one of the fanatics of the house, noted for his long prayers, sermons, and harangues. He was a leather-seller in London: his name Praise-God Barebone—whilst that of his brother was, *If Christ had not died for you, you had been damned*, Barebone. But the people tired of this long name, retained only the last word and commonly gave him the appellation of Damned Barebone. At this time it became usual for the pretended saints to change their names, from Henry, Edward, Anthony, William, which they regarded as heathenish, into others more sanctified and godly; even the New Testament names, James, Andrew, John, Peter, were not held in such regard as those which were borrowed from the Old Testament, Hezekiah, Habakkuk, Joshua, Zorobabel. "Cromwell," says Cleveland, "hath beat up his drums clean "through the Old Testament. You may learn "the genealogy of our Saviour by the names of "his regiment: the muster master hath no other "list than the first chapter of St. Matthew."

ENORMOUS MONASTERY.

The largest monastery we have ever read of is described by one Urreta, a genuine catholic liar, in his history of the monastery of Phurmanos, in Abyssinia, four leagues in circumference, which is inhabited by 9000 Dominicans, and contains the queen of Sheba's Library!

PAUL SARPI.

Father Paul Sarpi had a memory so strong, that to lessen the idea of it, he used to say, out of modesty, that he could never repeat above thirty verses after he had heard them once read over.

HEAVEN?

Father Lewis Henricus, in his book, 'Occu-" pation des Saints dans le Ceil," affirms, that there will be a sovereign pleasure in kissing and embracing the bodies of the blessed; that they shall all bathe in the sight of one another, for which there shall be the most delicious baths; that they shall swim in them like fishes, and sing as harmoniously as larks or nightingales; that the angels shall be dressed like women, and shall appear to the saints in the habits of ladies, their hair curled, their petticoats fardingaled and in the richest linen. That men and women shall divert themselves with masquerades,

feasts and balls. That the women shall sing more agreeably than the men, to make the pleasure the greater; that they shall rise again with longer hair, and shall be decked with ribbands and ruffles as they are in this world. That married people shall kiss one another, as in this life; and a great deal more of et ceteras of a like sort. Swedenborg, himself an insane, and who wrote the "Pleasures of Insanity," has given the world an account of all that takes place in Heaven, (of which he was an eye witness!) in the most particular manner: but the absurdities are too gross to set down even here, although his sect swallow all the Baron's vagaries, even down to this day. Of the situation of Paradise, St. Ambrose simply saith, how can we describe the situaton of Paradise which we have never seen? and if we could see it, yet should we nevertheless be restrained from revealing it to others. Philo the Jew, hath allegorized Paradise; the four rivers flowing thence, he compared to the four royal virtues, prudence, fortitude, temperance, and justice; *or* else the four gospels, *or* the four elements: the trees may signify all profitable discipline, *or* the loves of the saints, their super excelling fruits, with the holy manners and religious works of the good and virtuous, &c. &c.

PIOUS ASSES.

There have been some pious Asses, to wit, at Padua, in Italy, in St. Anthony's Church, stands graven upon an altar, St. Anthony of Padua, going along the street with the sacrament: and some Jews that were there did mock it, and would not kneel down, and by and by, there came an ass along the street, which seeing that it was very flesh and blood (transubstantiated), did fall devoutly on his knees, and did open his mouth so wide, that St. Anthony of Padua did esteem the same such a great miracle, as wholly to confound the heretics. (St. Thomas Aquinas, the legend of Gregory and Vicentius Liriensis, all vouch for the authority of this miracle.) Hear also M. Wesley: An odd circumstance occurred at Rotherham, during the morning preaching. It was well only serious people were present. An ass walked gravely in at the gate, came up to the door of the house, lifted up his head, and stood stock still, in a posture of deep attention. Might not the dumb beast reprove many, who have far less decency, and not much more understanding.

EMPEROR OF THE HOLY GHOST.

In Southey's Travels in Spain we are furnished with an account of the following singular, perhaps we should say, superstitious and blas-

phemous Portuguese custom. "Easter Sunday "is the Accession day of the Emperor of the "Holy Ghost. This great personage is a little "boy: his reign lasts only till Trinity, but his "privileges are for life, and singular ones they "are; for he is allowed to commit any crime "without incurring the punishment of death, ex- "cept high treason: for that he may be behead- "ed. On most eminences his standard is erect- "ed; a high pole, with a flag bearing a dove; "his retinue parade the streets with similar "flags, proffering them to all good catholics to "kiss, and receiving money in return, which is "expended in a feast on Whit-Sunday, at which "the Emperor presides in person. There is an "Emperor in every parish, where any families "choose privileges so dearly purchased for their "son: for the expence is considerable. Good "catholics give ducks, fowls, pies, rabbits, &c. "dressed out with ribbon, as offerings to his in- "fantine and imperial holiness. These are sold "and regularly purchased, at a high price, as "being consecrated. The money goes to the Em- "peror's treasury; each Emperor dines without "his parish church, in public, under an awning "with music playing, and abundance of rockets "flying in the face of the sun."

POPE LEO X.

To insure friends in the sacred college, Leo in one day created thirty-one cardinals; among whom were several of his relations. We aretold that several who contributed to Leo's hilarity in festive hours, were more distinguished by devotion to the pleasures of the table, than by intellectual endowments. Well might his successor Adrian VI. be astonished at Leo's luxury, particularly at the expenses incurred for *peacock sausages*, which seem to have been a favourite dish. But we are also assured his holiness was very temperate, and only amused himself with seeing others gorge; and at their disappointment, when he imposed some strange *uneatable* dish on them for an expected dainty. This elegant pontiff, praised for being the patron of literature and the fine arts, was also pleased with the lowest buffoonery, with the folly and vanity of a dabbler in rhyme, who thought himself honoured by being carried in triumph on the back of an elephant, and afterwards perpetuating his own and the would-be-poet's disgrace, by a piece of sculpture, which yet disfigures a door of one of the inner chambers of the Vatican. This poor Pope was accused by the friars of preferring pompous entertainments, hunting, music, and other amuse-

ments, to affairs of the utmost importance. He was so devoted to the chase, that his humour rose and fell with its success; and those who wished to obtain favour, found a good chace the best time for making their request. Warton says, Leo did not receive the sacrament before he died: on which Sannazarius wrote this distich:

> Sacra sub extremâ si forte requiritis horâ,
> Cur Leo non potuit sumere? vendiderat.

MINISTER KIRKTON.

Mr. Kirkton, preaching on hymns and spiritual songs, told the people, "There be four "kinds of songs, profane songs, malignant, al- "lowable, and spiritual songs. Profane songs:

> 'My mother sent me to the well;
> She had better gone hersel;
> What I got I dare not tell;
> But kind Robin loves me.'

"Malignant songs: such as, 'He Ho Gillie- "chrankie,' and 'The King enjoys his own "again;' against which I have not much to say. "Thirdly, Allowable songs: like, 'Once I lay "with another man's wife;' ye may be allowed, "sirs, to sing this, but I do not say that ye are "allowed to do this, for that's a great deal of

" danger indeed. Lastly, Spiritual songs, which " are the Psalms of David; but the godless pre- " lates add to these, ' Glory to the Father,' the " worst of all I have yet spoken of."

A CHRISTIAN EMPEROR.

Jovian (the Roman Emperor) would not accept the empire, till upon his declaring that he was a Christian, and that he would not rule over heathens, the soldiers had also declared that they were Christians. He had therefore courage enough to quit for the love of God, not only an inconsiderable employment, but even the most eminent dignity that was then upon earth. He was capable of preferring religion before the whole Roman Empire. It is certain that thousands have gone into banishment for the sake of their religion, leaving employments, friends and relations; but the sceptic adds—not their vices. Perhaps so: it is not in human nature to be perfect; nor does this alter the question of the reality of religion.

GREGORY THE GREAT.

The accidental sight of English youth exposed for sale in the market place at Rome, excited Gregory the Great's first wishes for the conversion of the Anglo Saxons. He was struck with

their fine and beautiful countenances; he inquired who they were, and was informed that they came from Britain, where the inhabitants were all of the same complexion. When he heard that such an interesting race were still pagans, he groaned heavily, and exclaimed, "Why should the pow-"ers of darkness have such splendid subjects! "Why should the mind be so dark when the body "is so beautiful?" On hearing that they were called Angles, the sound immediately associated itself with their personal appearance, "Angles! "that is to say, Angels. They have angel coun-"tenances, and ought to join angelic compa-"nions."

That such a people ought to be in possession of a religion which Gregory considered to be the noblest gift of happiness to man, was his next association. The name of their province, Deira, was a consonance that struck him: "*De ira*, "from wrath,—yes, from the wrath of God they "must be plucked and brought to the grace of "Christ." While this new and benevolent idea was floating in his mind, he heard that their king's name was Ella, and with the ardour of that sincere piety which governed his actions, he exclaimed, "Alleluia! they must sing alleluia "there in praise of their Creator."

CLERICAL NIMROD.

In 1824 a case was tried at Derby which attracted a little attention. We allude to the action, Park *v.* the Honourable and Reverend Lumley Saville, brought to recover the value of a hunter, sold to the Rev. Defendant for 200 guineas. It is not the mere circumstance of a clergyman's amusing himself with hunters and a pack of hounds, though the pursuit is not perhaps quite apostolical, which leads us to draw the attention of our readers to this case. Though Taylor and Barrow and Tillotson, and Sanderson, and Usher, and other divines of great name, might not choose to indulge in the pleasures of the chase, other times have brought other customs with them, and as the world is satisfied that hunting is a proper ecclesiastical recreation, it is not for us to find fault with it. But hunting, like every thing else, may be pursued too exclusively, and it appears that the *Hon.* and Rev. Divine's mind ran so much on this object, that he deemed every day alike proper for it. C. Sharp, the Rev. Gentleman's huntsman, cross-examined—"The horse "came on Friday, and you tried him *on Sunday?* "Yes.—Did you try him by the Rev. Defend- "ant's order? *Yes.*—Is that the usual way for "a clergyman's servant *to keep the Sunday?* *No* "*answer.*"—Chief Justice Best would seem to

have been a good deal astounded by the exhibition which the Honourable and Rev. Defendant and his witnesses made in this case, for he read him a very severe lecture—which he concluded by the pithy observation, that he must say "it "was extremely dishonest of the Rev. Gentle- "man to permit the horse to be rode day after "day throughout the whole hunting season, and "now to expect, by the verdict of a jury, to ex- "onerate himself from the payment of his con- "tract."—Verdict £200 damages and costs.

WILLIAM HACKET.

The celebrated fanatic William Hacket seemed to have great assurance in his prayers. "Thou "hadst power (said he) and I have the faith; "therefore the thing shall be done." He used imprecations in his prayers against himself and pretended that the efficacy of his imprecation was exterior. He boasted that, on disputing with a papist, he proposed to him this condition;—"I submit instantly to eternal damnation "do you do so too; and one of us shall change "his religion, according to the miserable or "happy success of our imprecations." This was absurd enough; for the effect of the imprecation was to be sudden death of one or the other, and consequently neither of them could change his

opinion; the dead man could not do it; and the survivor would be far from doing it, since the bad success of his adversary's imprecation had given so authentic a testimony to his religion.

ABBE PREVOT.

This celebrated character, supping one evening with some friends, introduced a paradox which was taken up with some marks of indignation. He supported his thesis and his friends combated it. He maintained that if strict justice were done to every one, there would be very few men who would not deserve to be hanged. "But," said a friend, "to begin now with yourself, what "have you done that could merit so severe a "punishment? we have known one another from "infancy, and though it is true that you have "always been a wild fellow, and even something "of a libertine, there is not, I believe, one "among us, who can recollect a single act of "yours that merited death." "It is because "you do not know all," said he; "I have con-"fidence in you, and the confession I am going "to make, can therefore, be attended with no ill "consequence. What will you say, if I own "to you that I killed my Father." "Good God," exclaimed one of the company, "every one "knows that your father died of a fall which he

" had from a staircase." "It is true," continued he, "but it was I who pushed him down. It was " thus: I was in love with a young girl, daugh- " ter of a neighbour whose house joined ours, " and I wished to marry her. My father not only " refused his consent, but absolutely forbad my " seeing her. I did not pay any respect to this " injunction; and, as the father of the young " lady would not permit me to enter his house, " we had found the means of seeing each other, " and conversing together on the leads, and I " admitted her once into our garret; my " father surprised us together. Though a very " good man he was extremely violent when an- " gry. He reproached me severely, as he did " also the poor girl. He was even going to " strike her, when I put myself before him, and, " in my endeavours to stop him, I pushed him " towards the staircase; being close to the edge " of it, he lost his footing, and falling backwards, " was dangerously wounded in the head and " became insensible. I raised him up; I called " for help: we put him to bed and brought him " to himself. He witnessed my grief and the " care that I took of him. I never ceased watch- " ing at the side of his bed, during the time " that he survived the accident. His great " goodness towards me caused him to hide from

"his friends the true cause of his death, by "which he only augmented my chagrin and re-"morse." This man, who accused himself of having deserved hanging, terminated his existence by a more dreadful death. Walking in the Bois de Boulogne, he was attacked with a fit of apoplexy, which laid him as dead at the foot of a tree. Some peasants, who found him in that state, conveyed him to a surgeon who called in the aid of justice. He was considered as dead, and the surgeon had orders to proceed to open the body. At the first cut of the knife, the unhappy creature, who was not dead, gave a frightful scream, but the mortal wound was given. He lived only a sufficient time to learn the horrible manner in which his life had been taken from him."

PERSEVERING RECLUSE.

Agnes du Rocheir, a very pretty girl, the only child of a rich tradesman in Paris, had like many others of her communion, a wish to get to heaven without once going out of her chamber; and accordingly on October the fifth, 1403, she built herself a little chamber, joining to the wall of a church, wherein was nothing but a little window, from whence the pious (but filthy) solitary heard the offices of the church, and received the neces-

saries of life. The church celebrated this seclusion with great pomp, for Agnes was rich. She lived this *holy* life till she reached her ninety-eighth year and then died.

HORRIBLE FANATICISM.

In another part of our work we have laid before our readers a detail of the horrible effects of fanaticism in a Canton in Switzerland, and though perfectly aware of the extreme ignorance and credulity—the parents of fanaticism and superstition—of the lower orders in Ireland we did not think it possible that they could be productive of results such as those we are about to communicate—results which equal, if they do not exceed, in horrifying reality, those to which we have alluded. For several days it had been intimated, by written notices despatched some miles round the country, that a *Miracle* was to have been wrought, on Friday July 9, 1824, by the Rev. John Carroll, Roman Catholic Curate of Ballymore. On that day he visited a man of the name of Henry Neale, of Killinick, who was lying dangerously ill of apoplexy. Immediately after his arrival, he said the man was troubled with devils, he jumped on him several times, and cried out to the people present to keep him in prayer, in order to dispossess the sick man of the evil spirits. Such was

the effect of his operations upon one of the by-standers, named Peggy Danby, that she fell to the ground in hysterics; upon which Mr. Carrol jumped out of bed, off Neale's body, and seized the woman in a violent manner, alleging that she was full of devils, at the same time calling on Jesus to assist him in expelling them. He trampled on the unfortunate woman, broke several of her ribs, and left her for dead, and then observed that he would go and bury the devils which he had secured. The blood was gurgling in the woman's throat, and some of the superstitious wretches who were looking on exclaimed that they "saw the devils come out of her mouth!" The Priest proceeded to the bridge of Assaily, about 400 yards distant from the scene of his operations, and on his return said, "he had "buried them, reptiles of hell!" He then went to the house of Robert Moran, of the same place, and struck his wife so repeatedly and violently, that when he left her she was scarcely able to speak, and her head was swelled to a shocking degree. The next house he visited was that of Thomas Sinnot, nailer, also of Killinick, accompanied all this time by at least 50 persons. The devil killer asked the servant for her mistress, who told him that she was not at home, but that she would go for her; he desired her to do so.

In a few minutes Mrs. Moran appeared. He asked her for some refreshments, which she procured for him. At this time a child (a fine little girl between three or four years of age) then in bed in the room in which he was, began to cry: he consulted his Breviary and immediately affirmed that there was a devil in the child. Pursuing the same course which he did with Neale, he jumped into the bed, and on the body of the infant! The father of the little innocent entered at the time—the child piteously cried out "Oh, "save me! save me!" which he was proceeding to do, but some of the miserable fanatics present actually held him back!!! It may be asked, who was holding the mother of the child? No one—she was as free as any of the spectators, and, like them, had a full conviction that her child was, as the Priest had stated, "possessed," and that he was performing a miracle to drive out the evil spirit!!! Nay, the infatuated mother was not only without restraint, as to any relief she might have been inclined to have afforded her infant, but actually assisted the Priest in the performance of his horrible work!!! He ordered her to get a tub of water and some salt; these she instantly procured. The innocent little sufferer lay bleeding and insensible in bed; he poured the contents of the tub upon her; and as

the water mingled with the stream of life, he cried out with enthusiasm to those around him, "Be-"hold a miracle! I have turned the water into blood!!" He then turned the tub over upon his victim, and the edge of it coming upon the child's neck, mercifully completed the tragedy, by putting an end to its sufferings!! Having desired the parents of the child not to allow any one into the room, nor to touch the child until his return, he departed to Wexford. His directions were religiously obeyed, and the besotted parents anxiously awaited his arrival. Next day, (Saturday) his (the Priest's) sister called at Sinnott's, and told them to be contented, that their child would be quite well on her brother's return!!!

Dr. Devereux, who attended Mr. Carrol occasionally, for the last three years, visited him a few hours previous to the unfortunate occurrence in question, and considered him insane. The next evening he found him in a high state of insanity. About two hours after Dr. Devereux saw him, he was visited by Dr. Renwick, and both concurred in opinion as to the unsettled state of his mind. Indeed it would be a waste of words to say any thing upon a subject so self-evident. No individual who peruses the above afflicting statement, can for a moment entertain a doubt that the unfortunate Mr. Carrol acted

throughout, under the influence of insanity. Surprise, of course, vanishes so far as respects *his* conduct; but how shall we designate that of the crowd of spectators who surrounded him, some of whom lent their aid to the furtherance of his designs, and all of whom, to the last moment, placed implicit faith in the propriety and efficacy of the wild and dreadful proceedings of the unhappy maniac!! Who would have thought that such fanaticism existed in any part of Ireland, much less in a county which forms such a contrast to all the others.

An inquest was held on the body, and the following verdict recorded;—"We agree that the "child, Catherine Sinnott, deceased, came by "her death in consequence of the violence she "received from the Rev. John Carrol, as ad-"duced by the evidence."

The Magistrates in pursuance of the verdict of the Jury, committed the Rev. Mr. Carrol to gaol; when tried at Wexford at the summer assizes of 1824, as must have been anticipated, the wretched man was acquitted, on the ground of insanity. Five of the persons who, without interfering, witnessed his fanatic rites of superstition and murder, and were tried with him, were acquitted also—the jury extending to their moral imbecility the same indulgence which

they gave to the physical derangemeet of their miserable pastor. Of between 200 and 300 persons, collected promiscuously, not one had sufficient doubt of the efficacy of the Priest's operations to interfere for the preservation of the poor infant, imploring their protection in words and accents—"Oh, save me father! Mother, O save "me!" The infatuated father, to whom this appeal was made in vain, declared upon his oath, that after the Priest had extinguished the infant's cries in death, he suffered him to leave the house, because he was impressed with a firm conviction that Father Carrol *would reanimate the murdered innocent upon his return?* The assembled crowd, too, were so well assured that the process going forward was the expulsion of an evil spirit, that they timidly made way for the passage of the ejected devil!

END OF VOL. I.

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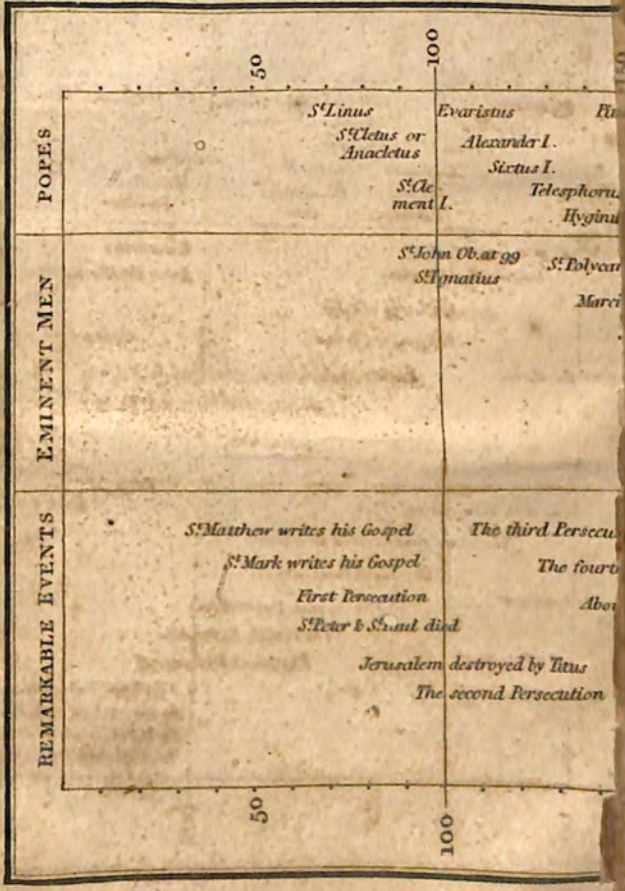
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POPES
EMINENT MEN
REMARKABLE EVENTS
St. Linus
St. Cletus or Anacletus
St. Clement I.
Evaristus
Alexander I.
Sixtus I.
Telesphorus
Hyginus
St. John Ob. at 99
St. Ignatius
St. Polycarp
St. Matthew writes his Gospel
St. Mark writes his Gospel
First Persecution
St. Peter & St. Paul died
Jerusalem destroyed by Titus
The second Persecution
The third Persecu
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